

# MULTI-DISCIPLINARY STUDY ON INTANGIBLE CULTURAL HERITAGE'S CONTRIBUTION TO SUSTAINABLE DEVELOPMENT: FOCUSING ON EDUCATION

**PROJECT REPORT FOR FY 2018 - 2019**

International Research Centre  
for Intangible Cultural Heritage  
in the Asia-Pacific Region (IRCI),  
Japan





## PREFACE

This project report includes report of monitoring, the outcomes of international workshop and overall evaluation of the 2-year project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education” that was launched in FY 2018. The project was funded by official development Assistance of the Ministry of Education, Culture, Sports, Science and Technology, Japan. The project produced valuable and fruitful outcomes with considerable supports and cooperation from institutions and individuals who have involved in the project. IRCI would like to express deep and sincere gratitude to those who have offered unstinting supports.

In the Philippines, members of the National Commission for Culture and the Arts (NCCA) provided tremendous supports by collaborating with the coordinators of the School of Living Traditions (SLT), culture masters and cultural bearers in Subanen community. The SLT coordinators, culture masters and cultural bearers in Subanen community as well as the SLT students significantly contributed to the project by practicing the guidelines.

In Viet Nam, members of the Vietnam Institutes of Educational Sciences (VNIES) and the Vietnam Museum of Ethnology (VME) made much efforts to proceed the project in working together and also helping teachers and school administrators. The teachers and principals in the Thuc Nghiem Secondary School and the Yen Hoa Secondary School also contributed to the project together with Ca-tru singer by practicing newly created lessons.

Finally, this project was made possible with supports and advice from resource persons throughout the project, including Professor Masahisa Sato of Tokyo City University, Professor Liou Lin-Yu of Nara University of Education and Mr. Tomo Ishimura of Tokyo National Research Institute for Cultural Properties.

I hope this report together with the guidelines, outcomes of the project, published online on our website “[https://www.irci.jp/report\\_publication/](https://www.irci.jp/report_publication/)”, help the researchers and educators reflect upon the contribution of the intangible cultural heritage to quality education.

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IWAMOTO Wataru  
Director-General,  
International Research Centre  
for intangible Cultural Heritage  
in the Asia-Pacific Region  
(IRCI)

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## ACRONYMS AND ABBREVIATIONS

FY	Fiscal year
ICH	Intangible cultural heritage
IRCI	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region
NCCA	National Commission for Culture and the Arts
SDGs	Sustainable Development Goals
SLT	School of Living Traditions
VME	Vietnam Museum of Ethnology
VNIES	Vietnam Institutes of Educational Sciences

## I BACKGROUND AND PURPOSE OF THE PROJECT

On 25 September 2015, the 70th General Assembly of the United Nations adopted a new agenda. The agenda sets the Sustainable Development Goals (hereinafter referred to as “SDGs”), which consist of 17 universal goals and 169 targets. The SDGs are the common goals shared by the international community to realise the sustainable world in order to leave no one behind. Concerning UNESCO’s ICH programme, considerable progress has already been made by developing preliminary recommendations on safeguarding ICH and sustainable development at the national level. In the Major Programme *IV* of the 39C/5, UNESCO outlines the contribution of culture to the SDGs, where potential contribution of intangible cultural heritage (hereinafter referred to as “ICH”) is expected in SDG 2, 4, 5, 11 and 17. At the twelfth session of the Intergovernmental Committee, a decision was made to dedicate its second funding priority to the safeguarding of ICH in formal and non-formal education, testifying a growing need for its contribution to the SDG 4, which stipulates “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”. With these backgrounds, IRCI started in FY 2018, a project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education”.

The purpose of the project, a 2-year project is designed to help learners, educators, administrators, cultural bearers and culture masters understand and acquire the value of ICH in their own community, leading to a better awareness and appreciation of cultural diversity and of culture’s contribution to sustainable development. The project also aims to promote the quality of education through such activities as creating guidelines that incorporate ICH into formal or non-formal education and using them in actual classroom settings. Acquiring these knowledges and skills in each community is indispensable to achieve the SDG 4, especially the target 4.7 “appreciation of cultural diversity and of culture’s contribution to sustainable development”.

## II PROJECT OVERVIEW

The project was conducted in collaboration with the Vietnam Museum of Ethnology (VME) and the Vietnam Institute of Educational Sciences (VNIES) in Viet Nam for formal education and the National Commission for Culture and the Art (NCCA) in the Philippines for non-formal education.

In FY 2018, after a series of fieldworks conducted in the Philippines and Viet Nam and several meetings among IRCI, experts and counterpart institutions, the guidelines that incorporate unique ICHs in communities into educational materials were drawn up for lower secondary level in schools in Viet Nam and for the community-managed non-formal learning centre in the Philippines. The guidelines reflected outcomes of a series of research in both countries, and advices and ideas from experts at the international symposium in Nara, Japan held on 21-22 January in 2019. The symposium also provided an opportunity for the participants to discuss the future challenges and to reflect on culture's contribution to sustainable development in the context of SDGs, and the promotion of quality education as stipulated in the SDG 4, target 4.7.

In FY 2019, the guidelines created in FY 2018 was used in actual teaching and learning settings in both Viet Nam and the Philippines to verify their validity. In order to verify the guidelines, the guidelines were printed and distributed to the communities and schools in the areas where the ICHs in the guidelines exist, and used for feasibility study in each country. The feasibility study was conducted by counterpart institutions to examine how effective the guidelines were used in actual settings and whether teachers and students recognized the importance of their own ICHs and acquired the knowledge and skills related to the ICHs. After the feasibility study in each country, monitoring was conducted in October 2019 by IRCI, experts and counterpart institutions in each country. On 28-29 November 2019, the international workshop was held in Tokyo, Japan to share the results of the monitoring in each country. In the workshop, participants, including experts and observes exchanged ideas and made recommendations in order to make the guidelines most suited to the community and the schools. The guidelines will be revised reflecting the outcomes of the international workshop and released on the IRCI website at the end of FY 2019.

### III THE MONITORING OF THE TWO-YEAR PROJECT BY THE GROUP OF EXPERTS

The monitoring was held by IRCI, experts and counterpart institutions in both countries to verify the guidelines created in FY 2018 in the actual classroom and find out challenges and problems emerged from the feasibility study that was carried out by counterpart institutions.

In the Philippines, a 2-day feasibility study workshop was organised by NCCA in Manila on 7-8 October 2019, inviting culture masters, culture bearers, SLT coordinators and young learners. Three experts participated to monitor the project, including Ms. Liou Lin-Yu, Professor of Nara University of Education, Ms. OHNUKI Misako, Deputy Director-General of IRCI, and Ms. SASAKI Kazue, Associate Fellow of IRCI.

In Viet Nam, 2 pilot school observations and a feasibility study workshop were held on 24-25 October 2019 in Hanoi in cooperation with VME and VNIES. The workshop was attended by principals and teachers in the 2 pilot schools and other schools. Three experts participated to monitor the project, including Mr. SATO Masahisa, Professor of Tokyo City University, Mr. IWAMOTO Wataru, Director-General of IRCI, and Ms. SASAKI Kazue, Associate Fellow of IRCI.

The monitoring reports were compiled in cooperation with each expert after monitoring in the Philippines and Viet Nam.

#### III.1 PHILIPPINES (NON-FORMAL EDUCATION)

##### III.1.1 Monitoring overview

###### 1. Purpose

Monitoring aims to verify the guidelines through a series of activities that include the feasibility study in SLTs by NCCA and the feasibility study workshop in Manila, together with members of IRCI and NCCA, a Japanese expert, SLT coordinators along with cultural masters, culture bearers, and SLT students from Subanen community and other local stakeholders.

The monitoring seeks to confirm that the lessons are conducted by using the guidelines, and that the culture masters as well as the students became aware of the importance of ICH and acquired knowledge and skills through the lessons, and that ICH contributes to enhance the learners' understanding and appreciation of their communities and bring up capabilities and behaviors that value cultural diversity.

In addition, the monitoring confirms the awareness of the educators and government officials on the importance of ICH in education through this project.

Furthermore, it attempts to find out the problems and challenges that emerged during the feasibility study of the guidelines.

Reflecting the results of the monitoring, more useful and practical guidelines will be created.



## 2. Monitoring overview

Monitoring in the Philippines includes feasibility study by NCCA, such as training of SLT coordinators and culture masters, and feasibility study workshop in Manila.

### 2.1 Distribution destination of the guidelines

A total of 500 guidelines were published in English.

The guidelines were distributed to the following SLTs and other institutions that are shown in "1. Distribution list of the guidelines" in "V.1.5 References."

**Table1. SLTs in Mindanao Islands that received the guidelines**

No	Destination		Copy
1	Zamboanga del Sur	Lakewood	5
2		Josefina	5
3		Dumalinao	5
4		Kumalarang	5
5		Bayog	5
6		Labangan	5
7		Lapuyan	5
8		Aurora	5
9	Zamboanga Sibugay	Buug	5
10		Kabasalan	5
11		Naga	5
12		Ipil	5
13	Zamboanga del Norte	Sendangan	5
14		Siayan	5
15		Dipolog	5
16		Others	5
17	Other SLTs	Northern	21
18		Central	30
19		Southern	33
total			164

## 2.2 Direct users of the guidelines

The direct users of the guidelines are culture masters, SLT coordinators and SLT students. The number and ages of students are seen in "V.1.2 Monitoring report – Ms. LOU Lin-Yu, Professor of Nara University of Education."

## 2.3 Indirect users of the guidelines

The indirect users of the guidelines are Municipal government of Lakewood, Department of Social Welfare and Development – Modified Conditional Cash Transfer for Ips, Department of Education, Community Leaders and IP Women.

## 3. Feasibility study

### 3.1 Places

The feasibility study was conducted in 5 SLTs in Zamboanga del sur, Mindanao Island by NCCA after the guidelines were published and distributed.

- Lakewood
- Josefina
- Dumalinao
- Kumalarang
- Bayog



Fig1. 5 target SLTs in Zamboanga del sur, Mindanao<sup>1</sup>

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<sup>1</sup> NCCA (2019) "Monitoring for multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education The Philippines: Non-formal education"

### 3.2 Lessons

2 Lessons (No.1 and No.2 in the following chart) were selected from 5 lessons in the guidelines and taught only weekend for 2 months and instruction was given in Subanen language.

Table2. Lessons in the guidelines<sup>2</sup>

No	Module	Lessons taught
1	The Origin Myth of the Buklog (Oral Tradition)	Session 1: Storytelling (origin myth of the Buklog, the Dampalan version)
2	Phaladyaan Subanen (Subanen Traditional Dance and Music) (Performing Arts)	Session 1: Cultural significance of Phaladyaan Subanen
3	Process of Making Gasi Traditional Wine (Social Practices)	Session 1: Cultural significance of Subanen gasi and associated belief
4	Traditional Farming System and Culturally Significant Plants: Revitalizing Indigenous Knowledge System (Traditional Knowledge)	Session 1: Cultural background and significance of traditional farming
5	Attendant Rituals of the Buklog (Social Practices)	Session1 : Cultural significance of myths and ritual performance in Subanen society

#### 4. Feasibility study workshop

The feasibility study workshop was held on 7-8 October, 2019 at Silid Hudhud in the NCCA Office Building in Manila, the Philippines.

The schedule and list of participants of the workshop are in “2. Schedule of the feasibility study workshop in Manila” and “3. List of Participants of the feasibility study workshop in Manila” in “V.1.5 References.”

In the workshop participants shared the outcomes of the feasibility study conducted by NCCA and discuss the effectiveness and challenges of the guidelines among participants based on inquiries by the experts and IRCI. The workshop provided an opportunity to hear actual voices from local stakeholders, including culture masters, culture bearers, SLT coordinators as well as students.

<sup>2</sup> NCCA (2019) “Monitoring for multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education The Philippines: Non-formal education”



Fig. 2 Feasibility study workshop in Manila

### III.1.2 Monitoring report

**Ms. LOU Lin-Yu**

**Professor of Nara University of Education**

This section introduces the results of monitoring on the development and succession of the intangible cultural heritage of the “Buklog” within the Subanen Community.

#### 1. Participants

The monitoring of this project was held at the NCCA (the National Commission for Culture and the Arts) which is located in Manila, the Philippines. Fifteen participants attended this monitoring: three from Japan, three from the NCCA, and seven from the Subanen Community. The seven members of the community are: the owners of the intangible cultural heritage Buklog, including one Cultural master, two project coordinators, four cultural bearers and two young learners of Buklog. In addition, within the four cultural masters, Mr. Nacito G. Liganan is also a shaman for the Subanen Community. Both Ms. Mangilay, a cultural master, and Ms. Recefe, a project coordinator served as translators and interpreters, because not all the Community members of Subanen are English users.

#### 2. Monitoring results

The monitoring schedule was held for two days. Before describing the content, let's review the outline of this project. First, the NCCA created a learning guide for studying the contents and process of the thanksgiving ritual, Buklog, of the Subanen Community. It was completed in FY2018. In order to verify the usefulness of the learning guide, it was implemented at the School of Living Tradition (SLT), non-formal schools for studying traditional culture, which are located within the living area of the Subanen Community. The NCCA selected five SLTs to implement the leaning guide. The five regions are the SLT of Lakewood, SLT of Josefina, SLT of Dumalinao, SLT of Kumalarang and SLT of Bayog. On the morning of the first day of monitoring, after explaining the background and outline of this project with the NCCA's Presentation on the results of feasibility study in SLTs, Ms. Tremedal, the project coordinator, introduced the effort of studying the Buklog in SLTs with a PowerPoint presentation. In the afternoon, based on the announcement of the results from the morning, there was a question and answer session on specific information regarding the Buklog festival and the dance. Dancing was also performed by two young learners.

On the second day, based on the presentation and hearing of the first day, participants discussed the challenges, lessons learned, and advice on using guidelines in the SLT program.

The results of this monitoring, including the results of these two days, will be divided into three aspects: the learning guide, practice in the SLTs, and the demonstration on the day of monitoring.

## 2.1 Learning Guide

As one of the big results, the content of the learning guide is divided largely into two parts. The first part, "Community Engagement in Developing the Learning Guide for the School of Living Traditions" describes the background of creating this learning guide, an explanation of the SLT, and the reasons for selecting the Buklog as an objective of intangible cultural heritage. The second part, "SLT Learning Curriculum and Modules in Integrating the Elements of the Intangible Cultural Heritage Associated with the Buklog" offers five learning modules, including mythology, performing arts, the process of making wine, traditional knowledge about the farming system and significant plants, and participation in the ritual.

This learning guide not only contains detailed information about the Buklog, but is thought to be based on the philosophy of SDGs (Sustainable Development Goals). In addition, there are many photos which pertain to actual rituals, and it is possible to understand the various activities which include the Buklog through these photos. This guidebook was created over a long period of time, and as it is written, this is an important record for the next generation of the Subanen community.

## 2.2 Practice of the learning guide at the SLTs

According to Ms. Tremedal, Table 1 shows the number of students in the five schools selected to use the learning guide. In other words, more than 200 students will learn the contents of this learning guide. Since the SLTs were established in 2012, the cultural masters have already taught the Buklog in SLT classes, and the cultural bearers testify that the advent of the study guides has taught the Buklog's learning content logically and in good sequence. However, because it was difficult to visit the SLTs for monitoring this time, the only way to check the learning circumstances of the young learners was through a video prepared by the cultural master. The photos and video show some of the lessons focusing on learning mythology, music, dance, and knowledge concerning the Buklog.

Table1. Young learners in SLTs of the Subanen community for studying the Buklog<sup>3</sup>

Region of SLT	Number of students	Ages of students
Lakewood	75	8 - 18
Josefina	36	8 - 15
Dumalinao	35	8 - 18
Kumalarang	26	10 - 20
Bayog	20	15 - 20
<b>Total students</b>	<b>192</b>	

<sup>3</sup> The table2 is created based on the information from NCCA at the feasibility study workshop in Manila on 7 – 8 October, 2019.

### 2.3 Demonstration on the day of monitoring

The Subanen team brought some performing items for the Buklog's ritual. Of the participants in this monitoring, there was one cultural bearer and two young learners of the SLT who performed the Buklog traditional dances: welcome dance, war dance, and sacred dance. The culture master used a gong to accompany all the dances. The culture bearer also played a handmade traditional bamboo flute.

The Subanen's traditional dance is usually considered as a welcome dance or a community dance for entertainment (Fig. 1), "*Thalek*" locally, emulates and expresses a chicken's movements. It was performed by Ms. Princess Mae U. Tunguib, an eighteen-year-old girl. She held one *Khumpas* (Fig. 2), made from leaves of the betel palm, in each hand while she was dancing. Her dance included graceful walking, stretching wings as a chicken, and sometimes powerful soaring. The war dance (Fig.3), called "*Sot*" locally, was performed by Mr. Jonglylord A. Umpalas, who is seventeen years old. When he danced, he had *Khumpas* in his left hand and a shield, made from bamboo and called "*D'lasag*" (Fig. 4) locally, in his right hand. He moved his legs quickly and agilely and sometimes shook his shield rhythmically. Because the shield was decorated with beads and metal pieces, you could hear them every time he shook it. Lastly, the cultural bearer as well as the shaman, Mr. Nacito G. Liganan performed a sacred dance especially for us. The sacred dance is a special dance that only shamans can perform in the ritual of the Buklog. This is unlike dances "*Thalek*" or "*Sot*", which can be performed by all the people in the community. Mr. Nacito also held *Khumpas* in each hand and used his body to move, turn, and dance.

The only instrument that accompanied the dances was a *gong* (Fig. 5), played by Ms. Mangilay, the cultural master. The gong is similar to an Indonesian bronze gong. Ms. Mangilay changed her rhythm for each dance, furthermore, she changed the tones and pitch by hitting different parts of the gong. Because of this, although there was only one accompanying instrument, it did not sound monotonous. For example, Ms. Mangilay played two kinds of rhythm patterns on the gong in the Welcome dance, "*Thalek*". However, for the War Dance, "*Sot*", she delivered more complicated rhythm patterns. These rhythms involved hitting two areas of the gong: the mound in the center of the gong and area outside that. Hitting the mound, presented a rich tone which was deep and low. While striking outside the mound, gave us a very different tone: one which was both lighter and higher.

Mr. Nacito and Mr. Umpalas showed us how to play a short flute, called a "*Thumpong*" (Fig. 6), locally. But it seems there is no fixed melody or pitch and it can be freely improvised by the performer.

Fig.1 *The traditional dance (Thalek)*



Fig. 2 *Khumpas*



Fig. 3 *The war dance (Sot)*



Fig. 4 *D'lasag*



Fig. 5 *Gong*



Fig. 6 *Thumpong*





### 3. Comments

Common situations and challenges to passing down intangible traditional culture for many communities in various countries include: the bearers are aging and successors in the young generation have been decreasing. If we don't chronicle the contents of culture, it will disappear without being known. In addition, along with the transition of society through modernization and globalization as well as the trend of the younger generation to be attracted to current popular culture, the method of passing down traditional culture must be changed. In other words, it is necessary for the young generation to learn traditional culture in a specific space and time, not only in the environment of traditional lore. School, whether formal or non-formal, becomes an especially important place for learning our traditional culture. This project was based on these ideas from my observation.

However, during the two days of monitoring, I think something Ms. Mangilay said deepened the meaning of this project. She said that they aren't only passing down the knowledge, but they would like to train a young learner to be the cultural master of the Buklog. Because to be a cultural master, one should have the diverse skills of singing, chanting, playing the instruments, and having the full of knowledge of the Buklog. Therefore, the learning guide is the first outcome for supporting the Subanen community to pass down their traditional festival culture, the Buklog. As for the next step, I wonder if there are still ways to improve. The following are my personal opinions.

#### 3.1 Point of view on cultural transmission

##### a) Local language

Language is the basis for passing down culture. The Buklog uses the Subanen language for telling myths, singing, and chanting, but that vocabulary doesn't seem to be used in daily life in the Subanen community. Language is easy to lose and forget if we don't use it regularly. Therefore, it is highly important to teach the next generation systematically in order to continue to use of the Subanen language. Additionally, recording and preserving the language of the older generations is also important. As the cultural masters of the Subanen community mentioned, learning guides should be created in the Subanen language as much as possible. English learning guides are necessary and important to promote international understanding, but they don't hold much value for studying local culture within the Subanen community.

##### b) Performing arts

Dance and music are physical activities that also always contain delicate movements. Therefore, practicing them frequently is necessary and important, if we expect the young generation to inherit this tradition. On the other hand, the traditional performances are increasingly refined and changed. These cases can be seen in many countries. When I saw the performance arts of the Buklog, I felt their vitality and artistry. They reminded me of the South Korean crane dance. The Korean dance teacher made his own style to express the crane's movement, and his pupils inherited his style and developed it even further. In other words, each cultural master or shaman of the Subanen Community will have special steps or movements for their dances. It is important not only to record the music and dance of each cultural master, but also to

teach the characteristics of each master's music and dance style to the younger generation as an art.

### 3.2 Point of view on education

#### a) SLT Learning

This time we didn't have opportunity to visit the SLTs, therefore it's difficult to understand the actual teaching circumstances of the Buklog. The learning guide presents learning content and directions for twenty-five sessions throughout one year. But is that enough sessions to learn all the knowledge of the Buklog? If young learners continue studying at the SLTs, is a different type of teaching material provided for second year learners? If the answer is "No", it's better to make a specific learning plan for learners in their first year and beyond or for learners of different age groups.

#### b) Creating the teaching materials into a formal education system

The existence of a non-formal education system such as the SLTs is necessary and important. But if we try to raise children's awareness of the Buklog, it is necessary to also study it in formal education. Because public education is a requirement for children, it is thought that children will become more aware of the Buklog by incorporating it into their school's curriculum.

#### c) Learning guide

The Buklog was passed down even when the SLT did not have a study guide, but it seems necessary to consider the meaning and practicality of why the study guide was made. In other words, as described above, it is more practical to use teaching materials that are written in the local language and have different yearly contents and detailed lesson plans for learning by each age. Incidentally, if page numbers are added to the table of contents of the study guide, and if the sources of some references are specified, it will be easier to use.

### 3.3 Point of view on SDGs

The SDGs (Sustainable Development Goals) include seventeen goals that were set in 2015 by the United Nations General Assembly. The fourth goal is "quality education," and covers ten goal targets. This project can be said to promote the seventh target, and focuses on the contents of "appreciation of cultural diversity and of culture's contribution to sustainable development."

The Buklog is a not only a great intangible culture heritage for the Subanen Community, but also for the Philippines and even for Asia and the world. Although we recognize the importance of passing down the Buklog, only the Subanen Community has the know-how of these methods and techniques. I believe that the responsibility to pass on the Buklog lies not only with the cultural masters or cultural bearers, but also with each member of the Subanen Community. Therefore, the important thing is that members of the community are proud of this culture and have a common understanding of continuing to hand it down. The SLTs provide a space for passing down the knowledge and performances to young learners who are ages eight to twenty. But those in their later twenties to forties, such as the young learners' parents, also have a very important role to teach their children the understanding of

appropriate knowledge regarding the Buklog. Especially because people in this age group may become the next culture masters or bearers. We already know that the whole Buklog requires complicated knowledge and language to hold its rituals, performances, and events. Therefore, it is important that the knowledge and methods are continuously implemented outside the festival period. In this case, it's considerable that the learning target of the SLTs should also include young adults and those who are middle aged. Moreover, the existence of private cultural circles created by individuals is also considered necessary so that community members have additional places where they can learn about this culture outside of the SLTs and school.

### III.1.3 General evaluation

**Ms. OHNUKI Misako**  
**Deputy Director-General of IRCI**

Monitoring was conducted with the participation of young successors (teens), successors (including Sherman) who play an important role in the rituals of Buklog, researchers, and organizers (NCCA and IRCI), translators of Subanen language, which highlighted the various possibilities of using the guidelines for the community's sustainable development. Not only that, it led to the extraction of issues that would serve as indicators for ICH's contribution to concrete SDGs in the future which will be applicable to other regions with diverse cultural elements. It is also highly appreciated that women from the religion (Muslim) of neighboring communities (Moro) participated in the monitoring.

The features of case studies of Philippines I found through the project are as follows:

- 1) Focus on **Non-formal education** (SLT), SLT community-managed non-formal learning centre that is geared towards safeguarding traditional culture and where a living master teaches traditional knowledge to young generation.
- 2) Focuses on ICH in danger "**Buklog**" a ritual which is currently **in danger of disappearing** in the country. (The element was submitted to UNESCO's ICH in Need of Urgent Safeguarding List for the inscription to be decided in 14th session of the intergovernmental committee of the 2003 Convention which will be organized in December 2019 in Colombia.)
- 3) The community **is in the situation of suffering from a variety of social issues** which is threatening their cultural identity. They are; migration of young people to urban centres, adoption of lowland cultures related to inappropriate educational system, discrimination, influence of Christian religion, poverty and economic constrains of the community, loss of ancestral lands due to armed conflict, etc.

Therefore, I think a case study in the Philippines succeeded in extracting ICH's contribution to SDGs 4 corresponding to them. Also I found the good impact of the IRCI project was summarized in one of the participants' words presented during the monitoring session: "I have been teaching the succession of Buklog based on the knowledge I have remembered so far, but by developing and publishing these guidelines, things that were in my head were came out into a real book " and, "The IRCI guidelines have created an open environment for new learners." This was presented by Ms. Nilda, which was particularly interesting to me when she said "We have a positive environment to attract new learners through these IRCI guidelines." And "The IRCI guidelines have created an open environment for new learners." It can be said that the teaching materials have created the possibility of dealing with one of the risk factors.

As ICH contributed to the SDGs 4.7, several verifications were made through this project. I want to mention two of them.

- a) In areas with such cases, non-formal education and formal education can function together to create an effective and sustainable mechanism.

There are more than 140 languages in the Philippines, especially in Mindanao where Buklog's rituals have been practiced, there are few households that speak Pilipino at home, and the native language is the indigenous language in terms of speaking and listening. School education uses Pilipino and English, which are the educational terms for primary and secondary education. The Subanen district, which inherits the Buklog, uses the Sbanen language (by oral), and the Buklog is performed in the Subanen language. The media and communication tools used by young people are not Subanen but Pilipino and English. Therefore, introducing a community-specific curriculum (music, national language) of the community creates sustainability in the succession of Buklog, creates an understanding of their own culture, eliminates prejudice, drop out and further continuation of education. However, this requires some external involvement that enables quality education.

For example, in a music class, a class that incorporates a Buklog by an SLT teacher is incorporated. The language classes need to be considered from two aspects: national language policy making and teacher training (teachers who are speakers of Subanien). Regarding the former, it is conceivable to promote national language policy for minority languages through NCCA (country). For the latter, long-term efforts are necessary, such as raising local teachers who speak Subanien and incorporating lessons in the local language (oral).

- b) Promote the local researchers (multi-disciplinary) and grasp the overall situation through the academic approaches in the field of linguistics (Subanen) and cultural anthropology.

This includes a record of the entire process of the ritual that takes place every seven years. This deepens and facilitates the discussion of safeguarding measures.

### III.1.4 References

1. Distribution list of the guidelines

Table1. List of schools and related agencies/organisations to receive the guidelines  
(English version)

No	Destination	Copy
<b>Zamboanga del Sur</b>		
1	Lakewood	5
2	Kumalarang	5
3	Bayug	5
4	Labangan	5
5	Lapuyan	5
6	Josefina	5
7	Aurora	5
8	Ramon Magsaysay	5
<b>Zamboanga Sibugay</b>		
9	Buug	5
10	Kabasalan	5
11	Naga	5
12	Ipil	5
<b>Zamboanga del Norte</b>		
13	Sendangan	5
14	Siayan	5
15	Dipolog	5
16	Others	5
<b>Other SLTs</b>		
17	Northern	21
18	Central	30
19	Southern	33
<b>institutions</b>		
20	Libraries	50
21	Libraries in Mindanao	100
22	Writers/Consultants	10
<b>Other Institutions</b>		
23	IRCI (Japan)	5
24	NCCA	15
25	Dumendingan	15
<b>total</b>		500

## 2. Schedule of the feasibility Study workshop in Manila

**Venue:** Silid Hudhud, NCCA Office, Manila, the Philippines

### **Day1 (7 October)**

Several culture bearers and culture masters who practice Buklog, and SLT coordinators from target SLT schools for feasibility study will be invited in Manila to share contents and results of the feasibility study conducted by NCCA.

9:30-9:45	Opening address by IRCI and NCCA representatives
9:45-10:00	Introduction of the participants
10:00-10:30	Explanation on the Backgrounds and purposes of the monitoring by IRCI *including 10 minutes Q & A session
10:30-11:30	Presentation on the results of feasibility study in SLTs by NCCA *including the following points and 20 minutes Q & A session - General views and outcomes of feasibility study - Lesson plans - Classroom activities in SLTs that were recorded in video - Good effects, Challenges and lessons from the feasibility study
11:30-13:30	Lunch break
13:30-14:30	Presentation of feasibility study in SLTs by NCCA (continue)
14:30-14:45	Break
14:45-16:30	Q & A session by the IRCI monitoring team to culture bearers and masters of Buklog, and SLT coordinators

### **Day2 (8 October)**

10:00-11:00	Discussion about challenges, lessons and advice about using the guidelines into the SLT programmes among participants based on the presentations and hearings in Day 1
11:00-11:15	Break
11:15-11:45	Confirmation of the schedule in FY2019
11:45-12:00	Closing

3. List of Participants of the feasibility study workshop in Manila

**Venue:** Silid Hudhud, NCCA Building, Manila, Philippines

No	Name of Participants	Institutions
<b>National Commission for Culture and the Arts (NCCA)</b>		
1	Mr. Virgilio S. Almario	Chairman
2	Ms. Adelina M. Suemith	Chief, Program Monitoring and Evaluation Division
3	Ms. Renee Talavera	Head, Cultural Communities and Traditional Arts Section
4	Ms. Kris Anne G. Cortez	Culture and Arts Officer, Cultural Communities and Traditional Arts Section
<b>Subanen Community</b>		
5	Ms. Nilda M. Mangilay	Cultural master, translator
6	Mr. Pelais L. Tonggos	Culture bearer
7	Mr. Nacito G. Liganan	Culture bearer
8	Ms. Tarhata T. Daligdigan	Culture bearer
9	Ms. Anita D. Tumbao	Culture bearer, SLT coordinator
10	Mr. Jonglylord A. Umpalas	SLT student
11	Ms. Princess Mae U. Tinguib	SLT student
12	Mr. Gauden S. Sireg	Project coordinator
13	Ms. Renefe M. Tremedal	Project coordinator, translator
<b>International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)</b>		
14	Ms. Misako Ohnuki	Deputy Director-General
15	Ms. Liou Lin-Yu	Professor, Department of Music Education, Nara University of Education
16	Ms. Kazue Sasaki	Associate Fellow



## III.2 VIET NAM (FORMAL EDUCATION)

### III.2.1 Monitoring overview

#### 1. Purpose

Monitoring aims to verify the guidelines through a series of activities that include the feasibility study by VME and VNIES, and pilot school observation and the feasibility study workshop in Hanoi, together with members of IRCI, VME and VNIES, a Japanese expert, teachers from 2 pilot schools, and other local stakeholders.

The monitoring seeks to confirm that the lessons are conducted by using the guidelines, and that the teachers as well as the students became aware of the importance of ICH and acquired knowledge and skills through the lessons, and that ICH contributes to enhance the learners' understanding and appreciation of their communities and bring up capabilities and behaviors that value cultural diversity.

In addition, the monitoring confirms the awareness of the teachers and government officials on the importance of ICH in education through this project.

Furthermore, it attempts to find out the problems and challenges that emerged during the feasibility study of the guidelines.

Reflecting the results of the monitoring, more useful and practical guidelines will be created.

#### 2. Monitoring overview

Monitoring in Viet Nam includes feasibility study by VME and VNIES, such as teacher's training workshop, class observation in 2 pilot schools and feasibility study workshop in Hanoi.

##### 2.1 Distribution destination of the guidelines

A total of 155 guidelines were published in Vietnamese.

The guidelines were distributed to the following schools and teachers and members of institutions.

Other destinations are shown in "1. Distribution list of the guidelines" in V.2.5 References.

Table1. Main distribution destinations

No	Destination	Copy
1	Thuc Nghiem Secondary School	10
2	Yen Hoa Secondary School	10
3	Ngo Si Lien Secondary School	10
4	Le Ngoc Han Secondary School	10
5	Nghia Tan Secondary School	10
6	Luong Yen Secondary School	10

No	Destination	Copy
7	Tay Son Secondary School	10
8	Teachers from above schools who attended the teacher's training workshop	22
9	Members from the VME and VNIES	8
<b>total</b>		100

## 2.2 Direct users of the guidelines

The direct users of the guidelines are 22 teachers of the secondary schools that the guidelines were distributed.

Table2. Teachers

No	Secondary Schools	Teacher's subject	Number of teachers
1	Thuc Nghiem	Math/Experience activities, Geography, Physics, Literature, Arts, Biology, Civic education	7
2	Yen Hoa	Geography, Physics, Literature, Arts, Biology	5
3	Ngo Si Lien	Geography, Biology	2
4	Le Ngoc Han	Geography, Chemistry	2
5	Nghia Tan	Experience activities, Literature	2
6	Luong Yen	Geography, Physics	2
7	Tay Son	Experience activities, Chemistry	2
<b>total</b>			22

\*The number of teacher indicates the teachers who attended the teachers training workshop that was organised by VME and VNIES on 23-24 August 2019 (APPEDIX 1 Teacher's training workshop by VME and VNIES).

The guidelines were used to create lesson plans through the teachers' training workshop. 3 lesson plans were developed and used for the actual lessons during the class observation on 24 October 2019.

## 2.3 Indirect users of the guidelines

The indirect users of the guidelines are students of the above schools who received the lessons based on the lesson plans developed by using the guidelines. Other teachers in the above schools also become indirect users because they worked in team with the teachers who developed the lesson plans. Principals of the Thuc Nghiem secondary school and the Yen Hoa secondary schools, and practitioners of ICH, such as the Ca-tur singer are also considered to be indirect users.

### 3. Feasibility study

The feasibility study was conducted by VME and VNIES after the guidelines were published and distributed.

VME and VNIES have worked together to organise the teacher's training workshop to teach teachers importance of ICH and how to use the guidelines. They collaborated with teachers and school administrators during the preparation period of the teacher's training workshop. They also had several meeting with the teachers in 2 pilot schools before the class observation in those schools and feasibility study workshop in Hanoi.

#### 3.1 Teacher's training workshop

The teacher's training workshop was conducted by VME and VNIES on 23-24 August 2019. The workshop was participated by 22 teachers from 7 secondary schools in Hanoi that were received the guidelines.

During the workshop, teachers acquired knowledge and skills of ICH and learned importance of ICH and ICH education. They also practiced to develop a lesson plan by using the guidelines. Each teacher received one copy of the guidelines.

Details are shown in "4. Teachers' Training workshop by VME and VNIES" in V.2.5 References.

### 4. Class observation

#### 4.1 Places

Pilot School observations were conducted in 2 secondary schools in Hanoi on 24 October 2019.

Table3. Pilot School

No	Secondary Schools	students	Teachers/staff
1	Thuc Nghiem	800	39
2	Yen Hoa	1,832	84

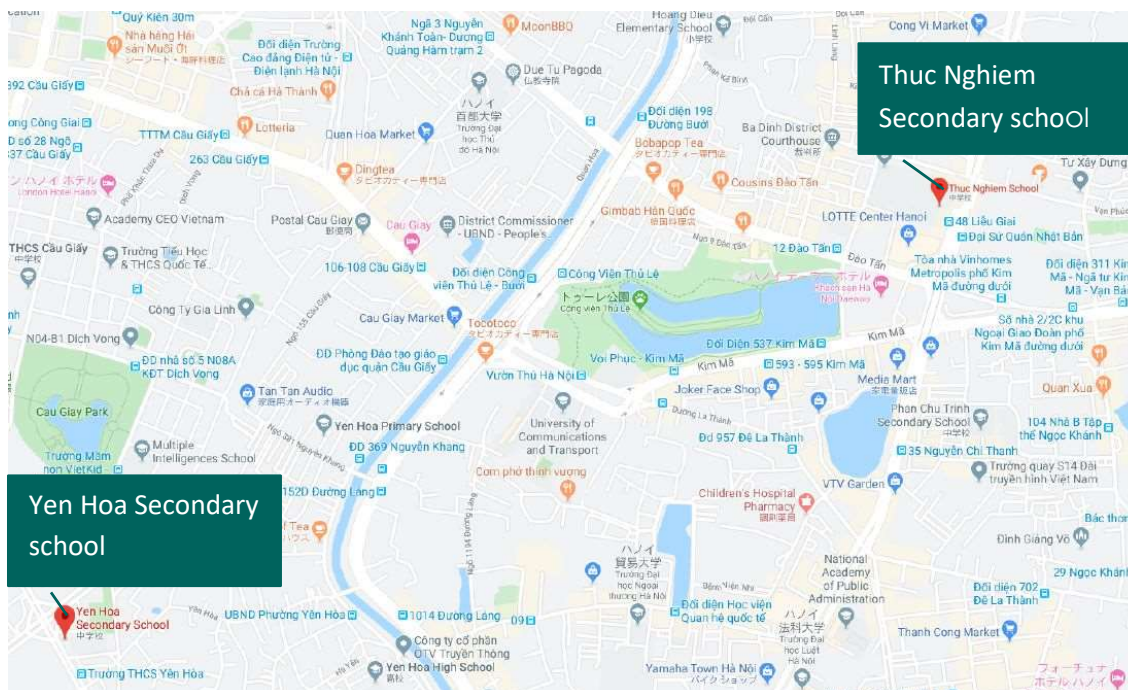


Fig.1 Location of the schools

#### 4.2 Lessons

3 lessons (each class takes 45 minutes) were taught in 2 pilot schools in Hanoi during the monitoring in Hanoi on 24 October 2019.

Table4. Lessons for observations

Schools	Grade	Lesson	Subject	ICH
Thuc Nghiem	8	Understanding a folk game	Experience Activities	Tugging rituals and games
Yen Hoa	6	Practice of story telling	Literature	The legend of Hoan Kiem Lake
	7	Respiratory activity	Biology	Ca-tru singings

#### 5. Feasibility study workshop

The feasibility study workshop was held on 25 October 2019 at VME.

The schedule and list of participants of the workshop are shown “2. Schedule of the class observation and feasibility study workshop in Hanoi” and “3. List of participants of the feasibility study workshop in Hanoi” in V.2.5 References.

In the workshop, participants shared the outcomes of the feasibility study conducted by VME and VNIES and discuss the effectiveness and challenges of the guidelines among participants based on inquiries by the experts and IRCI. The workshop provided an

opportunity to hear actual voices from local stakeholders, including principals and teachers from the 2 pilot schools, teachers from other schools who took part in the teacher's training workshop and experts from VME and VNIES.



Fig. 2 Feasibility study workshop in Hanoi

### III.2.2 Monitoring report

**Mr. SATO Masahisa**  
**Professor of Tokyo City University**

This report presents the monitoring results of this project from the view point of “Effectiveness/Goal Attainment” and “Sustainability”. Specifically, “Effectiveness/Goal Attainment” of this project is described from the view point of (1) Development of ICH-ESD Guideline in Viet Nam; (2) Development of Capacity Building Programme for In-service Teachers and Its Implementation; and (3) Educational Practices of ICH-ESD in cooperation with the Pilot schools.

#### 1. Effectiveness

##### 1.1 Development of ICH-ESD Guideline in Viet Nam

ICH-ESD Guideline in Viet Nam is being developed by cooperation between VNIES and VME. ICH-ESD Guideline compatible with the context of Viet Nam is being developed based on the author’s presentation (Masahisa SATO, SDG4.7. and Quality Education, Effective Linkages between ICH & ESD, Figure1) at the expert meeting held at the UNESCO Hanoi office on 19 October, 2018. Since ICH-ESD Guideline is developed considering UNESCO (2015)<sup>4</sup> as its primary focus, it entails contents highly consistent with ICH and ESD related policies of UNESCO.

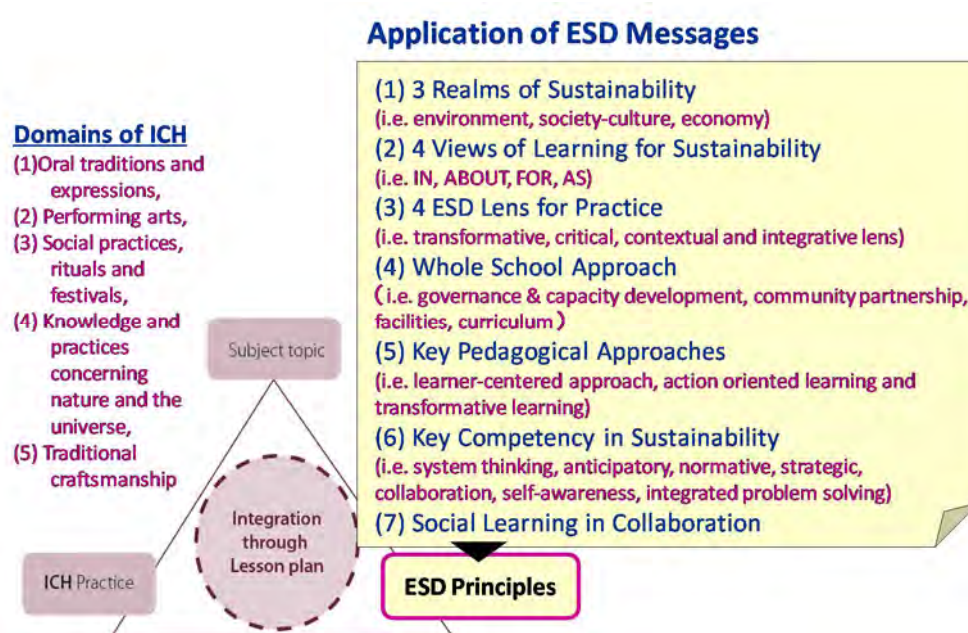


Figure 1: Combining ICH Elements and ESD Principles for Learning  
(Sato, 2018, based on UNESCO, 2015)

<sup>4</sup> UNESCO (2015) *Learning with Intangible Cultural Heritage for a Sustainable Future, Guidelines for Education in the Asia-Pacific Region*.

## 1.2 Development of Capacity Building Programme for In-service Teachers and Its Implementation

VNIES and VME have developed/implemented capacity building programme targeting domestic in-service teachers in July 23-24, 2019, via the utilization of ICH-ESD Guideline in Viet Nam. Joined by 8 experts, VNIES and VME implemented capacity building programme related to ICH-ESD targeting 7 candidate schools (target: 22 teachers) in this project. Uniqueness of this capacity building programme can be characterized by the fact that it is implemented in such a way where teaching methodology (sufficient attainment of experiential/participation type learning approach), ICH content and approach, principle of ESD, and content of existing subjects are consistent with one another. As the result of examination, (1) Thuc Nghiem Secondary School, (2) Yen Hoa Secondary School were selected as the pilot schools for this project.

## 1.3 Educational Practices of ICH-ESD in cooperation with the Pilot schools

Whole School Approaches in consideration of learning environment that supports education practices (including facilities and School Operation, Governance Policy and Capacity Building, Community Partnerships and Relationships, etc.) going beyond conventional education practices that only provide education on subjects, is considered to be the ideal form of ICH-ESD at schools (Figure2). In this section, we will examine common matters seen throughout both pilot schools and distinctive feature of each pilot school, in relation to Whole School Approaches indicated in UNESCO (2017)<sup>5</sup>.



Figure2: Whole School Approaches (UNESCO, 2017)

<sup>5</sup> UNESCO (2017) *Education for Sustainable Development Goals, Learning Objectives*, UNESCO, Paris.

(a) Curriculum Teaching & Learning

Regarding the “(a) Curriculum Teaching & Learning”, (1) development of educational materials for ICH-ESD practice, (2) organization and implementation of curriculum that integrates ICH practice, principle of ESD, and subject content, and (3) development of teaching methodology that prioritizes experiential/participation type learning approach are implemented in both schools (Photo1; Photo2; Photo3). Since integrated approaches between contextualization of community/region/country and teaching content of each subject are seen as the common efforts throughout education practices of both schools, such efforts are positioned as distinctive feature of this project.



Photo 1: Educational Practice by Thuc Nghiem Secondary School  
(Tugging rituals and games: Grade 8)



Photo 2: Educational Practices by Yen Hoa Secondary School  
(The legend of Hoan Kiem Lake: Grade6)



Photo 3: Educational Practices by Yen Hoa Secondary School  
(Ca-tru Singing: Grade7)



Through the implementation of this project, (1) improvement in independence of children/students seen in both schools, (2) curriculum organized with a focus on education activities that deepen understanding through experience/participation, instead of just teaching about ICH, (3) team building of teachers, are cited as the common outcome throughout both schools that contributed toward improving teacher's deep understanding, motivation for practice concerning ICH-ESD. Regarding the "interest" in ICH, a high level of "interest" was seen based on the observation that all students who participated in education practices on that day engaged in their activities by showing their interest and focus.

- "Knowledge" related to ICH (ABOUT: Figure1, Figure3) - Students at Thuc Nghiem Secondary School obtained a high score on group comprehension test implemented during class. This phenomenon is attributed to the fact that, in Thuc Nghiem Secondary School (Photo1, Tugging rituals and games: Grade 8), knowledge such as explanation on international background and efforts of ICH, historical background of ICH (Tugging rituals and games), message indwelled in ICH (understanding of international ICH, appreciation toward crops, social solidarity, agricultural harvest cycle, happiness found in local society, human relationship going beyond winning or losing, physical difference between male and female, respect for female) are being conveyed among students. At Yen Hoa Secondary School (Photo2, The legend of Hoan Kiem Lake: Grade6), local legendary contents were conveyed to students through a method of story-telling. At Yen Hoa Secondary School (Photo3, Ca-tru Singing: Grade7), students deepened understanding about rhythm and breathing technique of ICH (Ca-tru Singing) songs by learning the mechanism of biological breathing.
- "Experience" related to ICH (IN : Figure1 ; Figure3) - In Thuc Nghiem Secondary School (Photo1, Tugging rituals and games: Grade 8), experience related to ICH is seen in the rope making session through group work in the classroom, and tugging rituals performed in schoolyard being conscious of solidarity without focusing on winning or losing. In Yen Hoa Secondary School (Photo2, The legend of Hoan Kiem Lake: Grade6), experience related to ICH is seen in their implementation of field survey based on 3 themes presented as challenge in advance (story telling by shadow silhouette, ways to enjoy leisure time in Hồ Hoàn Kiếm lake of Hanoi City in Viet Nam, landscape). In Yen Hoa Secondary School (Photo3, Ca-tru Singing: Grade7), experience related to ICH is shown in the scene of student's actual engagement in vocalization by utilizing rhythm and breathing technique of ICH holder.

Aside from improvement seen in such "interest", obtainment of "knowledge" and experience, we observed that student's sense of belonging improved through practices such as obtainment of sustainable concept<sup>6</sup> and learning more about

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<sup>6</sup> "Research, final report related to education (ESD) for sustainable development in school", National Institute for Education Policy Research (2012), cites cooperativity, diversification, finitude, responsibility, collaboration, and fairness as constructs of sustainability.

tradition and culture of Viet Nam. In the future, a more detailed learning evaluation is anticipated at pilot schools regarding obtainment of concept of sustainability and sense of belonging.

On the other hand, since issues such as (1) weak connection to global context of ICH-ESD, (2) change in behavior and action related to ICH (FOR : Figure1 ; Figure3)<sup>7</sup>, (3) insufficient learning activities for self-reflection related to ICH (AS : Figure1 ; Figure3), and (4) inconsistency in education practice in other subjects still remain a challenge for pilot schools, improvement in these issues are anticipated in the future.

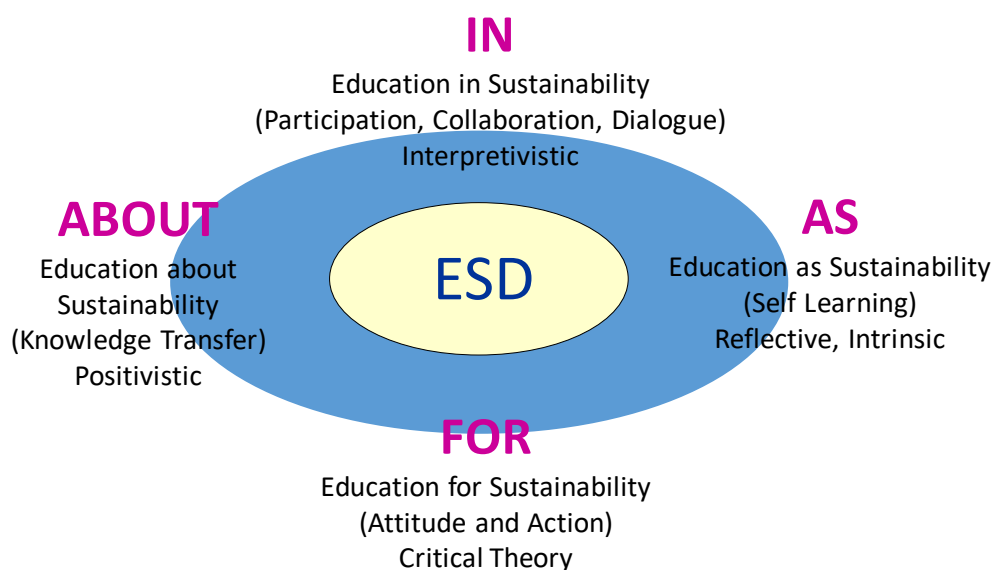


Figure3: ESD Different Approaches (Sato, 2018)

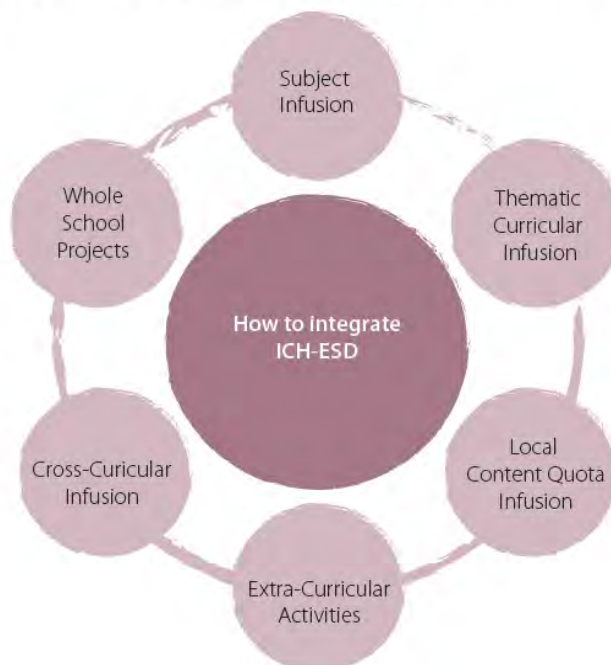
When looking at association with content/approach of ICH, principle of ESD, and content of subject, distinctive feature is seen in entry point of each education practice. As indicated in Figure1, entry point of ICH-ESD is associated with 3 items-- content/approach of ICH, principle of ESD, and content of subject. Guidance proposal based on the understanding of the concept of sustainability through ICH practice (understanding of international ICH, appreciation toward crops, social solidarity, agricultural harvest cycle, happiness found in local society, human relationship going beyond winning or losing, physical difference between male and female, respect for female) is being created in “(a) Curriculum Teaching & Learning” at Thuc Nghiem

<sup>7</sup> In Yen Hoa Secondary School (Photo 2, The legend of Hoan Kiem Lake: Grade6), things that students can engage on their own to protect the culture of Hoan Kiem lake of Hanoi City in Viet Nam are being discussed in the second half of lesson in subject “national language”, thus deepening examination on actions such as “not throwing away trash”, “separating trash”, and “preserving memento”. It is positioned as education practice that tackles issues such as behavior and behavior modification of students thorough ICH-ESD.

Secondary School. Efforts in consideration of principle of ESD through the utilization of field survey of Hoàn Kiếm lake of Hanoi City in Viet Nam is seen in “(a) Curriculum Teaching & Learning” at Yen Hoa Secondary School (Photo2, The legend of Hoan Kiem Lake: Grade6). Efforts to deepen the understanding of ICH through the utilization of “biology” subject is seen in “(a) Curriculum Teaching & Learning” at Yen Hoa Secondary School (Photo3, Ca-tru Singing: Grade7). Dr. Hanh (2018) of UNESCO pointed out that when practicing ICH-ESD, one must find the most appropriate entry point that matches said practice, as different entry point is seen in example3.

Furthermore, distinctive feature was also seen in the approach that integrated ICD-ESD education and curriculum for each education practice. In “(a) Curriculum Teaching & Learning” (Photo1) at Thuc Nghiem Secondary School, distinctive feature was seen in infusion to curriculum related to learning theme (Thematic Curricular Infusion) (Figure4), for education practice (Tugging rituals and games: Grade 8) carried out as unit learning of international culture under subject “experiential activities”. In “(a) Curriculum Teaching & Learning” (Photo2 ; Photo3) at Yen Hoa Secondary School, distinctive feature was seen in (1) curriculum that incorporated local context (Local Content Quota Infusion) (Figure4) for education practice (The legend of Hoan Kiem Lake: Grade6) on history/culture/lifestyle that utilized field survey Hoan Kiem lake of Hanoi City in Viet Nam in subject “national language”, and (2) incorporation to curriculum related to learning theme (Thematic Curricular Infusion) (Figure4) for education practice (Ca-tru Singing: Grade7) carried out as unit learning of breathing function of subject “biology”.

**Figure 8:** Potential approaches to integrating ICH-ESD into the curriculum



**Figure4:** Potential Approaches to integrating ICH-ESD into the Curriculum (UNESCO, 2015)

(b) Facilities and School Operation

Regarding the “(b) Facilities and School Operation”, group work with the aim of (1) deepening the understanding through utilization of audiovisual educational materials, and (2) proactive/conversational learning in the classroom are being implemented in both schools. In Thuc Nghiem Secondary School, distinctive feature was seen in practice of rope making between students sitting next to each other in classroom, group work to confirm the understanding of ICH, practice of tugging rituals that utilized school yard, and ICH related discussion held afterwards. In Yen Hoa Secondary School, distinctive feature was seen in efforts such as implementation and announcement of group work in classroom, demonstration by ICH holder, and conversation with students in classroom.

(C) Governance Policy and Capacity Building

Regarding the “(c) Governance Policy and Capacity Building” in both schools, practices such as (1) collaborative development and implementation of curriculum based on structure of teacher team in school, (2) capacity building by teacher team, and (3) leadership of principal/management-level workers were seen. Regarding the “Collaborative development and implementation of curriculum based on creation of structure of teacher team in school”, practices such as selection of implemented subjects, development of guidance proposal, selection of topic, and implementation of test lesson were being carried out. Regarding the “Capacity building by teacher team”, practices such as deeper understanding of content and approach of ICH, understanding of principle of ESD, gathering and sharing of information, knowledge sharing of teaching methodology (experiential learning, participation type approach), and discussion on concept of sustainability indwelled in target ICH were being carried out.

Effectiveness of taking part in external project has been pointed out, based on the indication of management-level workers in pilot schools, saying “...we believe that taking part in external project in school will make ICH-ESD easier to perform...we urge vitalization of team work and improvement of communication among teachers”. Furthermore, the effectiveness of ICH-ESD can also be recognized by the fact that after the end of the project, both schools still desired to practice ICH-ESD (by recognizing ICH-ESD as new educational method, utilizing ICH-ESD as entry point and new method to integrate subjects) on a continual basis. Based on these findings, distinctive feature is seen among not only teachers in charge of classroom, but also among management-level workers of pilot schools, as they have understood the significance and importance of this project at institutional level. On the other hand, factors such as challenge in adjusting schedule within annual lesson plan, dilemma of practicing high cost education amid various resource restrictions, uneven distribution of information, insufficient funding, gap among teachers on their interest level, implementation capability, etc. are being pointed out. In the future, being able to find solution for various problems by maximizing the effectiveness of these practices in “(C) Governance Policy and Capacity Building” is anticipated.

In Thuc Nghiem Secondary School, management level workers have pointed out, saying “it’s difficult to take students out to field from classroom”. Teachers recognize

that field learning related to ICH help students be able to grasp various learning aspects in an integrated way, since such learning induces students to better understand the contextual value indwelled in local communities. However, amid circumstance that makes it difficult to take students outside of school faced by the challenge of time restriction and risk management, on-site teachers still struggle to implement such learning. Efforts for collaborative development and implementation of curriculum is seen in Yen Hoa Secondary School, since the school has already implemented 3 test lessons by teacher team based on creation of structure of teacher team in school. In actuality, we are seeing on-site teachers struggling to teach, amid a difficult condition strained by time restriction and existing subjects. In the future, through the effective use of this project, actions such as carrying out measures to remove barriers at each school, expansion of field learning, internalization of new learning in annual lesson plan, and expansion of education practice in each subject through cross curriculum must be considered.

#### (d) Community Partnership and Relationship

Sufficient community partnership and relationship were not seen in “(d) Community Partnership and Relationship” in Thuc Nghiem Secondary School. By inviting ICH holder (Ca-tru Singing), “(d) Community Partnership and Relationship” in Yen Hoa Secondary School has implemented/expanded efforts to raise interest level of students through the actual practice of ICH. On the other hand, difficulty in adjusting with external collaborative workers (time adjustment, creation of guidance proposal, creation of educational material, consistency between purpose of spreading culture and purpose of implementing education) has been pointed, evident by the tremendous strain seen on organization and implementation of curriculum. In the future, further examination is necessary to figure out the means to remove tremendous strain on community partnership. Furthermore, since invitation of external collaborative workers causes schools to be burdened with adjustment, utilization of not just ICH holder, but also various external collaborative workers (includes guardians) is anticipated.

## 2. Sustainability of the Project (Self-Reliance Possibility)

The “Self-Reliance Possibility” of this project will be discussed in this section. Management level workers from 2 pilot schools have pointed out, saying “...regardless of whether this project will continue or not, we want to continue utilizing ICH-ESD approach at school education site...”. Furthermore, a certain degree of accumulation of knowledge in practices is seen such as creation of teacher team structure in school, organization and implementation of curriculum, creation of guidance proposal, development of education materials, and collaborative efforts with ICH holder. From these indications, a high degree of “Self-Reliance Possibility” of this project can be recognized. Since ICH holder (Ca-tru Singing) who is deeply involved in education practice at Yen Hoa Secondary School (Ca-tru Singing: Grade7) expressed a desire to continue carrying out ICH-ESD in coordination with school, a high degree of Self-Reliance Possibility is seen in ICH-ESD at said school.

On the other hand, conditions such as (1) capacity building of teachers, development of education materials, invitation of external collaborative workers, implementation of

field learning, record/edit of practice case, requiring of financial resource regarding accumulation of knowledge, etc. between government agencies (VNIES and VME), (2) sharing of knowledge, popularization among other schools, capacity building that targets teachers in other schools, and (3) a lack of system/practice to enable cooperation between ICH holder and school, are seen as factors that inhibit "Self-Reliance Possibility" of this project. In the future, not only a system of voluntary efforts by pilot schools, but also a kind of system that will support sharing of education practice at schools, capacity building of teachers, construction of training opportunities to be popularized among other schools, network geared toward education practice between ICH holders, etc. will become necessary, along with implementation of institutional/political association with cultural affairs administrative organ and educational administrative organ. In the future, sufficient consideration of these factors will become necessary.

### 3. Comments

#### 3.1 Overall comments

This section contains overall comments regarding this project. In general, by implementing this project, we confirmed that ICH-ESD has a high potential and possibility. Regarding the potential for ICH-ESD, (1) presence of various teaching methodologies in ICH-ESD (hereinafter, refer to lessons learnt in this project), and (2) presence of "Integration type/context type approach" that urges curriculum reform (hereinafter, refer to lessons learnt in this project) were seen in ICH-ESD. On the other hand, in terms of possibility for ICH-ESD, (1) possibility for various approaches pertaining to curriculum organization/implementation of ICH-ESD (hereinafter, refer to lessons learnt in this project), and (2) possibility for institutional/political cooperation with cultural affairs administrative organ and educational administrative organ through implementation of ICH-ESD (hereinafter, refer to lessons learnt in this project) were seen in ICH-ESD.

In this project, despite various restrictions, we were able to obtain a certain degree of outcome for "Activity Result (OUTPUT)". In the future, further bolstering in aspects such as (1) further construction of collaborative system (collaborative governance: Fig. 16), (2) visualization of (OUTCOME), (3) visualization of (SOCIAL IMPACT), and (4) enhancement of Self-Reliance Possibility (institutional aspect, accumulation of knowledge, enhancement of organizational capability, network, etc.) is anticipated.

### 3.2 Lesson learnt

In this section, we will discuss lessons learnt in this project.

#### a) Relationship between ESD and SDGs

UNESCO (2017)<sup>8</sup> specifies the relationship between ESD and SDGs as follows. As you can recognize from the following indication, ESD is specified in SDG4.7, and is described as education that not only contributes toward improving the quality of education, but also enables overall realization of SDGs. In light of these indications, ICH-ESD practice can be recognized as (1) education that not only contributes toward improving the quality of education by internalizing the value of intangible cultural heritage (ICH) in educational content, (2) but education that also enables the overall realization of SDGs through education that has a value of ICH.

The new 2030 Agenda for Sustainable Development clearly reflects this vision of the importance of an appropriate educational response. Education is explicitly formulated as a stand-alone goal – Sustainable Development Goal 4. Numerous education related targets and indicators are also contained within other Sustainable Development Goals (SDGs). Education is both a goal in itself and a means for attaining all the other SDGs. It is not only an integral part of sustainable development, but also a key enabler for it. That is why education represents an essential strategy in the pursuit of the SDGs. (UNESCO, 2017)

#### b) Potential Seen in ICH-ESD Practice

- Presence of “ESD Different Approaches” (Figure3) in ICH-ESD practice — As pointed out in ESD approach (Figure 3), and in different approaches, various teaching methodologies were also seen in ICH-ESD. Internalization of Knowledge transfer type approach (ABOUT), hands-on type/experiential type/participation type approach (IN), behavior/action type approach (FOR), and self-reflection/self-education type approach (AS) were also seen in this project. Various ESD approaches in this project were especially present in the satisfactory practice of actual ICH demonstration through invitation of ICH holder and conversation with students, curriculum organization with incorporation of field learning, and experiential learning/participation type learning.
- Presence of various entry points in ICH-ESD practice (Figure1)” - Although ICH-ESD consists of 3 entry points entailing content/approach of ICH, principle of ESD, and association with subject content as shown in Figure1, all 3 cases of pilot schools nonetheless revealed utilization of different entry point.
- Presence of “Integration type/context type approach” that urges curriculum reform - Although ICH-ESD traditionally focused on debates surrounding the means to utilize sustainable concept internalized in ICH in school education, the findings revealed that ICH-ESD not only has a function to transfer ICH content, but

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<sup>8</sup> UNESCO (2017) *Education for Sustainable Development Goals, Learning Objectives, UNESCO, Paris.*

also has “integration type/context type approach” that deepens the understanding from the standpoint of global context, by connecting existing subject/area through ICH. ICH is considered to have educational function that can delve into context, since country and local context are internalized in such education. Furthermore, since various elements that deepen the understanding of environmental/social/economic sustainability are internalized in ICH, it is also considered to have integrated educational function through coordination with other subjects. For the future curriculum reform, a high potential is recognized in “Integration type/context type approach” included in ICH-ESD.

c) Potential in ICH-ESD

- Potential utilization of “Potential Approaches (Figure4)” to ICH-ESD practice - UNESCO (2015) presents the potential for various integrated approaches (Figure4) regarding organization/implementation of ICH-ESD curriculum. Regarding the implementation of this project, (1) insertion to curriculum related to learning theme (Thematic Curricular Infusion) (Example: Implemented as unit learning of international culture for “experience and activities”, Thuc Nghiem Secondary School (Tugging rituals and games: Grade 8)/Implemented as unit learning of breathing function for subject “biology”, Yen Hoa Secondary School (Ca-tru Singing: Grade7) ), and (2) curriculum that included local context (Local Content Quota Infusion) (Example: Implemented as education practice of history/culture/lifestyle of Hoan Kiem lake of Hanoi City in Viet Nam, Yen Hoa Secondary School (The legend of Hoan Kiem Lake: Grade6) ) were mainly seen in such implementation. In the future, examination of curriculum organization/implementation of ICH-ESD utilizing various integrated approaches presented by UNESCO (2015), is anticipated.
- Institutional/political coordination with cultural affairs administrative organ and educational administrative organ through implementation of ICH-ESD - This project owes much of its success to cooperation between VNIES operating under educational administrative organ and VME operating under cultural affairs administrative organ. Organizational support is essential in expanding the future education practices in schools, and institutional/political coordination with cultural affairs administrative organ and educational administrative organ through implementation of ICH-ESD is also anticipated.

### 3.3 Proposal

In this section, the following proposal is made based on the knowledge obtained through this project.

a) Practice Aspect

- Proposal 1: Practice of ICH-ESD that further enhanced principle of ESD (Figure1 ; Figure3 ; Figure5 ; Figure6).



- Proposal 2: Curriculum organization and implementation for enhancement of ICH-ESD, development and trial-and-error of various approaches.
- Proposal 3: Learning evaluation/programme evaluation at schools through ICH-ESD.
- Proposal 4: Accumulation and transmission of knowledge through continual practice of ICH-ESD (in schools).

b) Institutional/Policy Aspect

- Proposal 1: Institutional/political association with cultural affairs administrative organ and educational administrative organ.
- Proposal 2: Network between ICH holder and schools, accumulation/sharing of knowledge.
- Proposal 3: Expansion of capacity building programme for in-service teachers based on the guideline.
- Proposal 4: Continuation/improvement of education practice at pilot schools based on organizational support.
- Proposal 5: Construction of ICH-ESD practice that handles other ICH, expansion of schools.
- Proposal 6: Accumulation and transmission of knowledge through ICH-ESD practice (national level).

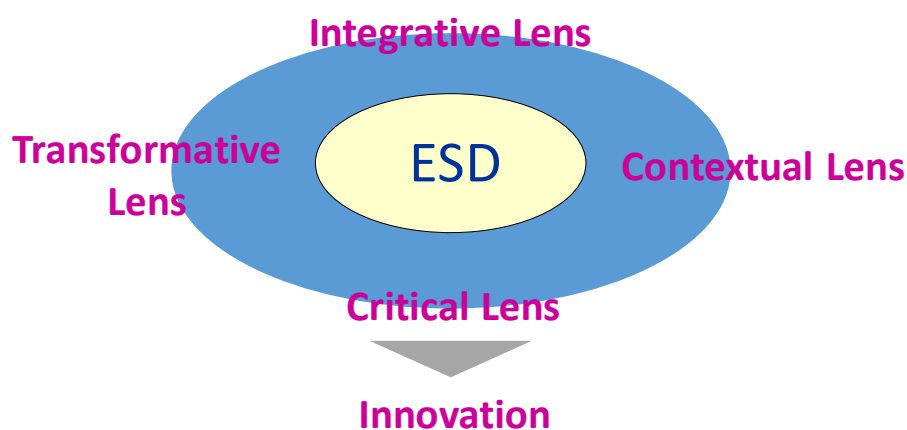


Figure5: ESD Lens for Practice (Sato, 2018 based on UNESCO, 2012)

### Box 1.1. Key competencies for sustainability

**Systems thinking competency:** the abilities to recognize and understand relationships; to analyse complex systems; to think of how systems are embedded within different domains and different scales; and to deal with uncertainty.

**Anticipatory competency:** the abilities to understand and evaluate multiple futures – possible, probable and desirable; to create one's own visions for the future; to apply the precautionary principle; to assess the consequences of actions; and to deal with risks and changes.

**Normative competency:** the abilities to understand and reflect on the norms and values that underlie one's actions; and to negotiate sustainability values, principles, goals, and targets, in a context of conflicts of interests and trade-offs, uncertain knowledge and contradictions.

**Strategic competency:** the abilities to collectively develop and implement innovative actions that further sustainability at the local level and further afield.

The following key competencies are generally seen as crucial to advance sustainable development (see de Haan, 2010; Rieckmann, 2012; Wiek et al., 2011).

**Collaboration competency:** the abilities to learn from others; to understand and respect the needs, perspectives and actions of others (empathy); to understand, relate to and be sensitive to others (empathic leadership); to deal with conflicts in a group; and to facilitate collaborative and participatory problem solving.

**Critical thinking competency:** the ability to question norms, practices and opinions; to reflect on own one's values, perceptions and actions; and to take a position in the sustainability discourse.

**Self-awareness competency:** the ability to reflect on one's own role in the local community and (global) society; to continually evaluate and further motivate one's actions; and to deal with one's feelings and desires.

**Integrated problem-solving competency:** the overarching ability to apply different problem-solving frameworks to complex sustainability problems and develop viable, inclusive and equitable solution options that promote sustainable development, integrating the above-mentioned competences.

Figure6: Key Competencies in Sustainability (UNESCO, 2017)

### III.2.3 General evaluation

**Mr. IWAMOTO Wataru**  
**Director-General of IRCI**

The IRCI project aims at promotion of quality education targeted by SDGs4.7 through ICH. Therefore, our interest is to learn how ICH is effective for education of the children who are not necessarily oriented to the professionals of ICH. The Vietnamese experiences have shown the relevance of this idea.

At first it is to be noted that the IRCI project began at very good timing in case of Viet Nam since the policy to give more autonomy to regions concerning the content of education has just begun. It is also very adequate that we have made research when school teachers reflect upon the content of the local education.

More generally, we could recognize the education through ICH contributes to promotion of the non-cognitive skills. For example the tugging rituals gives the idea of solidarity and the love for community. The Legend of Hoan Kiem Lake enriches the communication skills through story telling. On the other hand, education through ICH is also helpful to give the cognitive knowledge. The biology class using Ca-tru singing is of great significance as it is not amusing as performing art, but also gives important lesson on the use of oxygen and carbon dioxide.

The selected ICH is normally familiar to the students in Hanoi. This familiarity attracts the students to the learning activities. The motivation of the students is a key to the attractive learning.

I would like to comment on several points that attract me in Hanoi.

At first, the well-prepared teacher's training workshop and the very skilled teacher could contribute to the success of the project. Though teachers are experienced, they had almost no knowledge on each ICH. However the elaboration by VNIES and VNE contributed to the promotion of quality of the workshop.

Secondly, the importance of the support of the schools including the teachers of other subjects and school masters should be mentioned. ICH education should not be separate from whole school activities and ideally the introduction of ICH in educational curriculum changes the culture of the school. In this sense, it was significant that the Principals of two schools gave a very positive and supportive voices on ICH education.

Thirdly, the presence of Cultural master has activated the biology class. Generally speaking the participation of the external person can be encouraged for ICH education. However, it is important to recognize that this will not lessen the work of school teachers since this will rather require them to coordinate with the external people to be invited and translate their language in a pedagogical way. Here the role of coordinator of teachers is to be recognized.

### III.2.4 References

1. Distribution list of the guidelines

Table1. List of schools and related agencies/organisations to receive the guidelines (Vietnamese version)

No	Destination	Copy
<b>Lower secondary schools</b>		
1	Thuc Nghiem Secondary School	10
2	Yen Hoa Secondary School	15
3	Ngo Si Lien Secondary School	15
4	Le Ngoc Han Secondary School	10
5	Nghia Tan Secondary School	10
6	Luong Yen Secondary School	10
7	Tay Son Secondary School	10
8	Le Quy Don Secondary School	10
<b>Related agencies/organizations</b>		
9	Cau Giay District's Department of Education	15
10	Hoan Kiem Department of Education	15
11	National History Museum	5
12	Fine Art Museum	5
13	Vietnam Museum of Ethnology	15
14	Vietnam Institute of Educational Sciences	15
15	International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region	5
total		155

## 2. Schedule of the class observation and feasibility Study workshop in Hanoi

### **Day1 (24 October)**

IRCI monitoring team, VNIES and VME will go to 2 pilot schools in Ha Noi to observe the class that is conducted by using educational materials developed based on the guidelines.

#### MORNING

- 9:00-9:30 Departure to Thuc Nghiem Secondary School  
(50 Lieu Giai Street, Ba Dinh, Hanoi)
- 9:30-10:00 Introduction to Thuc Nghiem Secondary School and its ICH integrated activities
- 10:00-11:15 Class observation  
Subject: *Experience Activities* (Understanding a folk game – Grade 8)  
ICH: *Tugging rituals and games*
- 11:15-11:45 Q & A session with teachers and other stakeholders
- 11:45-13:00 Lunch break (IRCI, VNIES, VME – at VME premise)

#### AFTERNOON

- 13:00-13:30 Departure to Yen Hoa Secondary School  
(226 Trung Kinh Street, Yen Hoa, Cau Giay, Hanoi)
- 13:30-14:00 Introduction to Yen Hoa Secondary School and its ICH integrated activities
- 14:00-14:45 Class observation  
Subject: *Literature* (Practice of story telling – Grade 6)  
ICH: *The legend of Hoan Kiem Lake (local ICH)*
- 14:45-15:00 Break
- 15:00-15:45 Class observation  
Subject: *Biology* (Respiratory activity – Grade 7)  
ICH: *Ca-tru singings (UNESCO ICH)*
- 15:45-16:30 Q & A session with teachers and other stakeholders
- 16:30-17:00 Meeting among IRCI monitoring team, VNIES and VME

**Day2 (25 October)**

**Venue:** Hanoi, Viet Nam

Several teachers and from pilot schools for feasibility study and other stakeholders will be invited in Hanoi to share contents and results of the feasibility study conducted by VNIES and VME.

- |             |  |
|-------------|--|
| 8:30-8:45   | Opening address by IRCI and VNIES and VME representatives  |
| 8:45-9:00   | Introduction of the participants   |
| 9:00-9:20   | Explanation on the Backgrounds and purposes of the monitoring by IRCI<br>*including 10 minutes Q & A session   |
| 9:20-9:50   | Presentation on the results of feasibility study in Thuc Nghiem Secondary School by VNIES and VME<br>*including the following points and 20 minutes Q & A session <ul style="list-style-type: none"><li>- General views and outcomes of feasibility study</li><li>- Lesson plans</li><li>- Good effects, Challenges and lessons from the feasibility study</li></ul> |
| 9:50-10:20  | Presentation on the results of feasibility study in Yen Hoa Secondary School by VNIES and VME<br>*including the following points and 20 minutes Q & A session <ul style="list-style-type: none"><li>- General views and outcomes of feasibility study</li><li>- Lesson plans</li><li>- Good effects, Challenges and lessons from the feasibility study</li></ul>     |
| 10:20-11:20 | Discussion about challenges, lessons and advice about using the guidelines into the school curriculum among participants based on the presentations and hearings.<br>(Close of the monitoring workshop)  |
| 11:20-12:00 | Confirmation of the schedule in FY2019 and conclusion (VME, VNIES, IRCI)   |

### 3. List of Participants of the feasibility study workshop in Hanoi

**Venue:** Vietnam Museum of Ethnology, Hanoi, Viet Nam

No	Name of Secondary Schools	Teacher's subject
<b>Vietnam Museum of Ethnology (VME)</b>		
1	Bui Nhat Quang	Director
2	Vu Hong Nhi	Researcher/Deputy Head of Department of Education
3	Pham Thi Thuy Chung	Researcher of Museum & Anthropology Review
4	Vu Phuong Nga	Researcher/Deputy Head of Audio-visual Department
<b>Vietnam Institute of Educational Sciences (VNIES)</b>		
5	Nguyen Thi Hong Van	Deputy Director, Scientific Research Management, Training and International Cooperation
6	Luong Viet Thai	Deputy Director, Research Management, International Relations and Training Department
7	Bui Thanh Xuan	Deputy Director, Research Division of Continuing Education
8	Bach Ngoc Diep	
9	Nguyen Trong Duc	
<b>Teachers from Schools</b>		
10	Doan Hai Quynh	Assistant Principal, Thuc Nghiem KHGD
11	Nguyen Thi Doanh	Math/Experience activities, Thuc Nghiem KHGD
12	Trinh Thi Ha	Geography, Thuc Nghiem KHGD
13	Nguyen Thi Loan	Civic education, Thuc Nghiem KHGD
14	Nguyen Thi Thu Hang	Assistant Principal, Yen Hoa
15	Chu Thanh Hang	Literature, Yen Hoa
16	Nong Thi Ngoc	Geography, Yen Hoa
17	Vu Thi Phuong Thuy	Biology, Yen Hoa
18	Nguyen Tien Hung	Physics, Yen Hoa
19	Le Thi Hong Ha	Arts, Yen Hoa

No	Name of Secondary Schools	Teacher's subject
20	Le Ha Linh	Physics, Luong Yen
21	Nguyen Bao Linh	Experience activities, Tay Son
<b>International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)</b>		
22	Wataru Iwamoto	Director-General
23	Masahisa Sato	Professor, Tokyo City University
24	Kazue Sasaki	Associate Fellow



## IV THE OUTCOMES OF THE INTERNATIONAL WORKSHOP

The international workshop was held in Tokyo, Japan on 28-29 November 2019 to share the results of the monitoring in the Philippines and Viet Nam and discuss effectiveness of the guidelines and find out challenges and problems in the case of using the guidelines in actual classroom settings. The guidelines will be revised reflecting the ideas and recommendations by the participants, including counterpart institutions, resource persons and experts.

The main discussions and comments on the guidelines are summarized below.

### IV.1 PHILIPPINES (NON-FORMAL EDUCATION)

- The guidelines are beneficial for not only students and project coordinators in SLTs where Buklog<sup>9</sup> is taught but also those in outside SLTs and communities because the guidelines had multiple effects and publication of the guidelines had significant impact to NCCA, SLTs and other society. (Ms. Talavera, Ms. Mangilay, and Ms. Tremedal from NCCA)
- Young generations were motivated by their interest towards ICH as they came to talk about ICH at home and in SLTs after learning Buklog through the guidelines. Their motivation is sustained by teaching skills of culture masters that have their own ways to teach Buklog. (Ms. Talavera)
- Since students' speed of acquiring knowledge and skills of Buklog is different depending on age and academic levels, the guidelines serve as a real guide for culture masters and cultural bearers to follow an order of Buklog or identify which aspects of Buklog are important when they teach students in different levels. (Ms. Talavera and Ms. Tremedal)
- The guidelines will be extended to formal education, including in Indigenous Peoples Education and Alternative Learning System under the Department of Education, which are also non-formal education but are considered as formal education. (Ms. Talavera)
- Since the guidelines prioritized only several aspects of Buklog that encompasses many things, other aspects of Buklog that were not covered in the guidelines need to be included in another volume in the future. (Ms. Talavera)
- Meetings among culture masters and cultural bearers, NCCA and SLT project coordinators are necessary before implementing the guidelines. Most importantly, culture masters' permission is needed to implement the guidelines and recruit cultural bearers as teachers because there are many protocols in the Subanen community. (Ms. Talavera and Ms. Tremedal)
- Culture bearers who received training of the guidelines and students who learned Buklog through the guidelines will become culture masters in the future. (Ms. Tremedal)

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<sup>9</sup> Buklog is the ritual and thanksgiving celebration of the Subanen community and was the ICH that was used for the guidelines.

- As ICH is deeply rooted in oral and verbal communications, only written materials may not keep the ICH. Written materials need to be supported by visual aids such as videos. (Mr. Sato from the Tokyo City University)
- Regarding the curriculum, the importance of ICH education is to grasp the importance of ICH related to their everyday life and the significance of being a member of their community. For non-formal education, the class time is flexible as long as students achieve the objectives in appropriate time of the year. However, 30 to 60 minutes of weekend classes are acceptable because students have their own everyday life. For formal education, there is an obligatory class schedule. Therefore, 30 to 40 minutes of class is applicable because students also have to learn other subjects within the time schedule. (Ms. Talavera)
- ICH needs to be taught by their own language. (Ms. Talavera)

#### **Points to be revised the guidelines**

- Include comments from the communities and other organisations that have used the guidelines.
- Add more visual aids, such as pictures and photos to help children understand.
- Add activity materials including exercises to describe how to conduct the activities as supplemental materials.

## IV.2 VIET NAM (FORMAL EDUCATION)

- In order to proceed this kind of project in formal education that involves many stakeholders including local Department of Education, culture masters, cultural bearers and schools, permission should be acquired from local authorities first before starting the activities by inviting them to the workshop and writing a formal letter to them. Then approval from schools is needed to start the activities, including a teacher training workshop. (Ms. Xuan from VNIES and Ms. Chung from VME)
- Schools approved the project because the activities were considered beneficial not only for students but also for teachers in terms of their capacity building, which helps schools implement a new curriculum. (Ms. Xuan)
- Since experiential activities are placed great importance under the new curriculum that encourages schools connecting students to local education, the project that incorporate ICH into education was highly relevant in that context, learning something in local communities. (Ms. Xuan)
- Teachers could save time by using the matrix in the guidelines when they develop their lesson plan that integrates ICH into their subject in the already existing class even though it was a new approach. (Ms. Xuan and Ms. Nga from VME)
- There are several things need to be consider when choosing ICH: timing, funding, location of the ICH and whether the ICH is inscribed in the UNESCO's Representative List of Intangible Cultural Heritage of Humanity or the List of intangible Cultural Heritage in Need of Urgent Safeguarding. ICH needs to be located in the place where teachers and students can visit easily within limited time and funding. Teachers need to interview culture masters and actually observe ICH. Field trips will be valuable opportunities for students. Materials and information of ICH that is recognised by UNESCO are more affordable and accessible. (Ms. Chung)
- Any ICH can be selected to use in education. It can be ICH that is locally practiced in families and communities, or inscribed in the UNESCO's list or a national list. Culture master in education is not necessarily officially certified. Anyone who practices ICH can be invited to schools to transmit their knowledge and skills. However, it should be careful to select one among many ICHs without favouring any single ICH. (Ms. Ohnuki from IRCI and Ms. Duong from UNESCO Bangkok)
- The challenge during the process of developing lesson plans by using the guidelines is to teach and train teachers about ICH itself and SDGs first. Methodology, including how to interview ICH holders was also provided by VME and VNIES because teachers did not understand the importance of the field work. (Ms. Nga and Ms. Chung)

### Points to be revised the guidelines

- Review some terminologies on intangible cultural heritage and UNESCO's world heritage.

### IV.3 SUMMARY OF GENERAL DISCUSSION

The further comments on the project as a whole or on ICH contribution to SDGs were provided by participants after the discussions and comments for revising the guidelines of each country.

- **Importance of collaboration of different institutions and different fields**

The project, including the workshop provided valuable opportunities for researchers and experts in different fields, such as culture and education this time to share and learn what they have done as they have fewer opportunities of this kind. They could build a network and collaboration among different institutions in Asia-pacific region in order to improve their study and research.

- The 2 year project provided an opportunity for VME and VNIES to work together and gained benefit from each other. VME that is a specialist of culture understood educational system and VNIES that is that a specialist of education learned ICH. (Ms. Xuan)
- This workshop that researched ICH contribution to SDGs, especially SDG4 (Quality of education) in the Philippines and Viet Nam provided a good opportunity for ICH experts to learn and share information with experts in an education field both in and outside of Japan because such researches have usually been done by individuals and have left unopened to the public. (Mr. Ishimura from Tokyo National Research Institute for Cultural Properties)

- **2 types of approaches: A top-down approach and bottom-up approach**

In order to proceed this type of project that involves many stakeholders, the top-down approach is necessary. As Mr. Iwamoto mentioned, policy makers such as Ministry of Education and National Academy of Social Sciences should recognise the importance of collaboration of institutions and the importance of ICH for future generations.

- **Relationship between ICH and education**

Under the Japanese policy, much attention has been placed on ICH protection instead of ICH education. In addition, the ICH education at the earlier stage was provided only for ICH successors to cultivate and for ICH practitioners to train.

However, ICH education has changed. The Article 2 – Definitions in the Convention for the Safeguarding of the Intangible Cultural Heritage, “safeguarding” refers “transmission, particularly through formal and non-formal education”. It means that ICH education should be provided not only for ICH successors but also for all public since SDG 4.7 indicates fostering pride, regional identity and love for other regions as Mr. Iwamoto stressed.

- Mr. Ishimura introduced Hanamaki city, Iwate prefecture where incorporated Hayachine Kagura<sup>10</sup> in elementary and junior high school education as one of the successful examples of ICH education that encourage young generation to practice ICH.

Even though some cases of ICH education showed desirable results as seen in Hanamaki city, there are only a few successful examples in Japan. Under the situation that many ICH practitioners are aging and less young people are interested in ICH, Japan needs to establish systematic methodology for research on the relationship between ICH and education as Mr. Ishimura suggested.

Another challenge in the ICH education in Japan is the integration of ICH into formal education. In non-formal education, local communities have worked well. However, even though there are several examples such as cultural heritage education in Nara city, it is still challenging for schools to incorporate ICH into its curriculum because teachers have to develop other new teaching materials.

Moreover, it is true that competitive issues lay behind the ICH education but culture is the basis of educational contents that nurture cognitive and non-cognitive knowledge and skills of learners. It is best described by Mr. Ishimura as saying the incorporation of ICH into school education may change the original form of ICH but increase the sustainability of ICH and cultivate children's affection towards their community.

- **ICH contribution to SDGs**

The project showed that ICH contributed to SDG 4 (Quality education), especially target 4.7. Learners in both the Philippines and Viet Nam become more interested in their ICH and learned knowledge and skills. For educators, especially teachers, they understood their ICH and acquired know-how that integrates ICH into their subjects in school curriculum.

The ICH education also provided positive contribution to other aspects in education, including an integrated problem solving as Mr. Sato pointed out and capacity building of teachers as Ms. Xuan and Ms. Chung indicated.

- ICH education addresses not only SDG 4.7 but also contributes to the integrated problem solving as the nature of SDGs is inclusiveness and the goals are interconnected each other. In this context, ICH education promotes the safeguarding of ICH and also contributes to quality education at school. (Mr. Sato)
- ICH education also can contribute to improve teaching capacity of teachers. When teachers develop lesson plans as a team, they consider better teaching methodology to provide active learning for all students. ICH education can foster students' national pride.

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<sup>10</sup> It is a traditional performing art that is performed in shrine and was designated as an important intangible folk cultural properties in 1976 under the Japanese national law and was also inscribed in the UNESCO's representative list of the Intangible Cultural Heritage of Humanity in 2009.

The experience from this project also contributes to develop a textbook for different subjects for a new curriculum. (Ms. Xuan and Ms. Chung)

- The project shows positive results. Teachers become more active, creative and cooperative in developing their lesson plans. Teachers and students became familiar with ICH and motivated well to discuss ICH. (Ms. Xuan)

ICH contributed to not only SDG 4 but also other SDGs such as SDG 5 (Gender equality), SDG 11 (Sustainable cities and communities) and SDG 17 (Partnerships) because SDGs are interconnected each other. As seen in the Vietnamese case, the lesson about “Tugging rituals and games” in the experience activities class addressed the gender equality from its history at the same time. In the Philippines, teaching and learning Buklog itself is exactly related to their community. This project that promotes counterpart institutions in the Philippines and Viet Nam to utilise ICH into education contributed to establish network among them and global partnerships with IRCI.

- **Future consideration**

The considerations to be addressed are 1) evaluation of this methodology, 2) scaling up of the project, 3) developing bridge makers, 4) transformative approaches and 5) establishment of indicators of SDG 4.7.

- 1) Evaluation of this methodology

It is necessary to consider how to measure the impact of this methodology after the initial feedback. It should include to assess both quantitative cognitive and qualitative non-cognitive aspects that SDG 4.7 implies. For example, how ICH can improve quality and relevance of education and regarding students learning outcomes in the long term, how students retain the knowledge and improve the skills and attitudes.

- 2) Scaling up of the project

Scaling up of this project is another concern after the end of this project. As Mr. Sato added, diffusion strategies, institutional arrangement and collaborative governance also should be taken into consideration even though scaling up and diffusion strategies are beyond education and ICH fields.

- 3) Developing bridge makers

For the implementation of this kind of project that involves many stakeholders, such as teachers and culture masters, developing different type of bridge makers (such as a catalyst, a resource linker, a process helper and a problem solving giver what Mr. Sato explained) needs further discussions. It is important to diffuse the charm of arts to the educational field because culture masters are sometimes ignored in the educational field.

#### 4) Transformative approaches

Transformative approaches also worth considering. They include community of learning of ICH education, critical inquiry and communication action. (Mr. Sato)

#### 5) Establishment of indicators of SDG 4.7

Establishment of indicators of SDG 4.7 is also difficult issue to be addressed in the international community. (Mr. Iwamoto)

- **Others**

Other comments are summarised below.

- The outcome of the international workshop will be diffused in other regions in Asia-Pacific by UNESCO through its information exchange platform, which is a repository that is related to ICH education. (Mr. Iwamoto)
- UNESCO Bangkok office has been compiling interesting examples and cases that use ICH in education. IRCI or other institutions can contribute to the system. (Ms. Duong)
- This project can be a universal model of integrating ICH into school education to other countries, which suggests adjusting to their own countries. (Ms. Osmonova from the Taalim-Forum Public Foundation)
- The Japanese National Commissions put the importance of ICH education in the recent proposal, "the reactivation of UNESCO activities in Japan" issued in October. (Mr. Iwamoto)

## V OVERALL EVALUATION

The 2-year project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education” was launched in 2018 to verify the contribution of intangible cultural heritage to SDG 4 (quality education), especially its target 4.7, in both formal and non-formal education. The project was conducted in collaboration with NCCA in the Philippines for the non-formal education and with VME and VNIES in Viet Nam for the formal education. The major activities of the project were summarized below:

### **FY2018**

1. Creating guidelines that integrate ICH into education based on series of field studies in the Philippines and Viet Nam.
2. Holding the international symposium in Nara that shared the guidelines of both countries and discussed points to be revised by inviting members of NCCA, VME and VNIES and experts.
3. Revising the guidelines reflecting the results of the international symposium.

### **FY2019**

1. Publishing and distributing the guidelines to the communities and schools where the ICHs in the guidelines are practiced in the Philippines and Viet Nam respectively.
2. Using the guidelines in actual classroom settings for the feasibility study in the Philippines and Viet Nam.
3. Conducting monitoring activities by IRCI and experts in collaboration with NCCA in the Philippines and VME and VNIES in Viet Nam.
4. Creating the monitoring reports by IRCI and the experts.
5. Holding the international workshop in Tokyo that shared the outcomes of the monitoring in both countries and had discussions in order to make the guidelines better by inviting members of NCCA, VME and VNIES, experts and observers.
6. Revising the guidelines reflecting the results of the international workshop and publishing them in the Philippines and Viet Nam.

### **1. Achievements and effectiveness of the project**

The project aims to achieve SDG 4 by incorporating ICH into both formal and non-formal education through collaboration of counterpart institutions in the Asia-Pacific region, which leads to establish cooperative research network among the institutions and to promote research on ICH and sustainable development.



- **ICH contribution to SDGs**

The project proved the ICH contribution to SDG 4 by creating and practicing the guidelines that integrate ICH into educational materials in both formal and non-formal education.

For the formal education in Viet Nam, members of VME and VNIES indicated not only students but also educators, including teachers, principals and school administrators became well aware of ICH and acquired knowledge and skills related to the ICH. The students became more interested in the class activities that used ICH and more active in learning. Teachers became more creative and enthusiastic in creating their classroom activities. Principals and school administrators also recognised the importance of ICH in the educational field, providing positive supports for the new attempts proposed by this project.

For the non-formal education in the Philippines, the SLT students mentioned that the guidelines with many visual aids made them be interested in learning ICH and helped them understand ICH better. The Culture masters mentioned that they could easily teach their ICH by using the guidelines because they could follow the guidelines when they teach. As Ms. Ohnuki noted in the Monitoring report, many culture masters have relied on their memories when they give lessons on Buklog because they learned it by oral communication in their mother tongue. The SLT coordinators pointed out that the way of teaching was not consistent among culture masters as their knowledge and skills vary from each master. It happened because there was no written teaching material about Buklog and many culture masters are aging to remember every single aspect of the rituals. Therefore, the guidelines contributed to leave their ICH, Buklog that was at risk to disappear by inscribing their knowledge and skills in a written form for the first time. More specifically, the written guidelines enabled the culture masters who have different level of knowledge and skills and have transmitted them based on their memories through oral communication to standardise their teaching methods.

In both formal and non-formal education, to say nothing of raising awareness of ICH and acquiring knowledge and skills related to ICH through the project, the project contributed to positive change in learning attitude of students, teaching attitude and methods of educators.

- **Capacity building**

This project required the stakeholders in different environments and status to work together. Each person or institution acquired new interdisciplinary knowledge and skills. For example, as members of VME and VNIES mentioned, through working in cooperation between VME and VNIES, VME members who are specialised in culture learned educational aspects, while VNIES members who are in the educational field deepened their understandings of culture, especially ICHs in Viet Nam. Mr. Ishimura also indicated that this project provided a good opportunity for him to think about educational aspects of ICH because he, a specialist in culture, has rarely come in touch with education.

The effect of the project to educators was significant in Viet Nam. The teachers not only learned ICH but also were able to develop their lesson plans by using an ICH element that they chose by themselves through the teacher training workshop. Their lesson plans were very

creative and attractive as Mr. Iwamoto, Professor Sato and members of VME and VNIES noted. In the Philippines, the culture masters who have been teaching their knowledge and skills by oral communications acquired a new pedagogical approach that uses the written materials with pictures.

For the learners, together with the knowledge and skills of the ICH element itself that was used in the lesson, they learned the importance of ICH to their community and background of the ICH, such as history. It is expected to nurture their appreciation of the ICH and affection towards their community.

- **Networking**

Networking is one of the goals of this project to enhance research on the safeguarding of ICH and to promote sustainable development. In this regard, it is to be noted that SDG 17 focuses on Partnerships for the goals. The project contributed to build a broad range of network among institutions, experts and researchers. They have worked together and linked one stakeholder another. As a result, the network expanded beyond communities, schools, institutions, specialised fields and countries. IRCI and the counterpart institutions in both countries have served as a mediator, supporter and facilitator during the implementation of the project.

In the Philippines case, during the implementation of the project, NCCA worked together with the coordinators in the 5 SLTs and the culture masters in not only Subanen community but also other communities. The SLT coordinators served as a mediator for NCCA, the culture masters and the SLT students. NCCA also provided an opportunity for community members and state and local government officials, including representatives for the Department of Education and Department of Social Welfare and development to sit on the same table. Their discussion could extend the possibility of using the guidelines in formal education.

In Viet Nam, as members of VME and VNIES often said, they realised they could work together and benefited from each other who had no relationship before the project. This experience may boost their confidence in working with institutions in different fields with different perspectives. The connection between teachers and ICH holders was realised by the project. The teachers and the ICH holders will not have communication with each other without this project. The students at grade 7 and principals at Yen Hoa Secondary school also had a valuable experience from the Ca-tru singer.

In addition to the domestic networking in each country, the valuable network has been established beyond countries by the 2 international meetings in Japan that IRCI organised. The both meetings provided opportunities to know the members of the counterpart institutions in the Philippines and Viet Nam, the experts from the Japanese universities, UNESCO Bangkok office and from Tokyo National Research Institute for Cultural Properties, the culture master and the SLT coordinator as well as IRCI. The workshop in Tokyo in FY2019 further strengthened the network among participants and provided a foothold for networking in Bangladesh, Indonesia, and Kyrgyz Republic and Malaysia.

This network is expected to be further flourished beyond countries, while it is beefed up among local stakeholders within each country.

## 2. Implementing process of the project

IRCI and counterpart institutions (NCCA, VME and VNIES) have communicated by emails and meetings in each country and Japan to proceed the project. At first, IRCI decided countries as well as counterpart institutions for the project. NCCA in the Philippines was selected for non-formal education because it has implemented programme in the SLT that is the community-managed non-formal learning centre. Viet Nam was selected for formal education because it was facing the change of school curriculum at that time and VME and VNIES were chosen as an ICH expert and as an educational expert respectively.

Before starting the project in each country, it is necessary to explain the project to the stakeholders and most importantly get permission from them, specifically school administrators and principals for formal education and community members for non-formal education to implement the project. This process cannot be ignored to smoothly implement this kind of project as ICHs are often related to rituals and religions with sensitive rules. In this process, NCCA, VME and VNIES took a considerable time with their key stakeholders to gain their understanding.

During the feasibility study in each country, it was essential for the counterpart institutions to provide training for educators who actually teach by using the guidelines. In the Philippines, NCCA provided a training about how to use the guidelines to culture masters who teach their knowledge and skills to the SLT students. However, the training could not be done without the SLT coordinators who have strong connections with culture masters and know the SLT program as well as students. Since the guidelines are written in English, the SLT coordinators played an important role to describe the guidelines to culture masters who do not speak English. In the Viet Nam case, teachers are primal actors in this stage. VME and VNIES provided the teacher training workshop to explain the project and the importance of ICH education. After gaining teachers' understanding towards the project, VME and VNIES helped teachers create their own lesson plans that incorporate ICH into their subject by using the guidelines. The teacher training workshop also could not be put into practice without cooperation of the principals in schools.

This training process was very important to help the culture masters in the Philippines and the teachers in Viet Nam integrate ICHs into education. The culture masters know their ICHs but may unfamiliar with teaching methodology. The training made the culture masters realise their ICHs are valuable for education and learn some teaching methodology, which could lead to the quality education. On the other hand, in the Viet Nam case, the teachers are professional of education but rarely know about ICHs. Through the training workshop, the field trip to the ICH site and the direct interview to the ICH holders, they became aware of their ICHs and the importance of ICH education and were able to use ICHs into their lesson plan.

The monitoring was another crucial process for this project. It is desirable to include an on-site classroom observation, as we did in Viet Nam, to actually witness what has been done and what is going on in each country. However, when it is difficult to conduct the on-site classroom observation due to time constraint, a safety problem on the site or a location issue, a video-taped lesson will be an alternative way to observe the situation, as we did in the Philippines. In addition to the classroom observation, a workshop should be included in the monitoring to share and discuss the lessons taught and results of the classroom observation, by inviting local stakeholders, such as educators (including culture masters and teachers), learners,

administrators (including school principals and local government officials), programme coordinators, members of counterpart institutions, researchers, experts from Japan and IRCI. In both countries, the workshop actually provided a valuable opportunity to directly obtain real voices from the local stakeholders, regarding the guidelines themselves, the teacher's training, their lessons and the project as a whole.

For this project that involves 2 countries and 2 types of educational settings, formal and non-formal, the 2 international meetings held in Nara in FY2018 and in Tokyo in FY2019 by IRCI played a significant role for the participants to learn effectiveness and challenges of ICH education and deepen their understanding towards ICH education in the different educational settings.

Besides the international meetings, through the entire project, IRCI has given advice and support to the counterpart institutions when they conducted feasibility studies in their countries and created the guidelines. IRCI also checked the important milestones of the project, including the creating and publishing the guidelines, feasibility study of the guidelines, revising the guidelines and publishing the revised guidelines.

### **3. Impact of the project**

The project also had unexpected positive impact on capacity building and development of the project.

- **Capacity building**

In the Vietnamese case, as Mr. Iwamoto and Professor Sato mentioned, the team working among teachers was a significant feature. During the teacher training workshop, with supports from VME and VNIIES, teachers from different schools worked in team, and after the workshop, with their principal's support, the teachers also worked in team with teachers of different subjects at their school when they develop their lesson plans.

- **Others**

This project will serve as a useful reference for ICH education in Japan. As Mr. Ishimura mentioned in the international workshop in Tokyo, it is still difficult to practice the ICH education in formal education in Japan due to several reasons such as teachers' burden to create new educational materials. The Vietnamese case could provide a strategy to address these issues. The experience in Viet Nam also shows an entire implementing process of realising the ICH education in formal education, including how to start the project, how to get permission from the stakeholders, how to cooperate with other institutions, how to get involved ICH holders and community members, and how to conduct a teacher training workshop and pilot lessons at school.

#### **4. Sustainability of the project**

The sustainability is one of the most important aspects of the project. Even though the 2-year project made certain outstanding achievements, it takes time to make this attempt pervasive in each country. Fortunately, many stakeholders, including members of the NCCA, VME and VNIES, the principals and teachers in Viet Nam, and the culture masters and the SLT coordinators in the Philippines expressed their willingness to continue the project by themselves after the end of the project. With experiencing the project, the counterpart institutions will become a facilitator to wide spread the know-how of the project in their country and to their neighbouring countries.

For transmitting and safeguarding of ICHs that the project aims, it is crucial to cultivate successors of ICHs, such as Buklog in the Philippines and Ca-tru singer in Viet Nam. As Ms. Talavera, Ms. Mangilay and Ms. Tremedal said, the SLT students who received the lessons that were provided by the project are candidates for culture masters of Buklog. The rapport between the Car-tru singer and the students in the pilot schools and learning its history and background could trigger for the students to deepen their understanding towards the ICH and its community.

#### **5. Challenges of the project**

2 major challenges were found through the project.

For the both countries, time constraint was the biggest challenge for all stakeholders, especially educators. The teachers in Viet Nam had to start understanding ICHs, attending the teacher training workshop, creating a lesson plan with ICH and conducting the lesson, while teaching their normal classes. The culture masters in the Philippines had to learn how to use the guidelines. Since the guidelines are written in English, the SLT coordinators needed to translate them into the Subanen language when they explained them. The SLT students required extra time to learn Buklog in the SLT because they also attended the formal school. Since this project is the 2-year project and involves many stakeholders in different living conditions, the stakeholders had to work together in the limited time.

Another challenge was language. As the UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage states "language as a vehicle of the intangible cultural heritage" in Article 2, language is inseparable with ICH. In the Philippines, the guidelines were written in English but the culture masters taught Buklog in their language. From this situation, NCCA members, the SLT coordinators and the culture masters realised that it is desirable to teach Buklog in the Subanen language, even though most of the SLT students speak English. Ms. Mangilay also stressed that language is a way of expressing themselves and learning to appreciate and preserve their culture. Therefore, they are considering to translate the guidelines into the Subanen language from the English for the next step.

In Viet Nam, as the contrary to the Philippines case, the guidelines were written in Vietnamese and the teachers used Vietnamese in teaching their new lessons. One of the problems is difficulty of sharing the guidelines and the lesson plans with other people who speak

other languages. Consequently, VME and VNIES are also preparing the English version of the guidelines.

## **6. Future consideration**

Future considerations are summarized as below.

As Ms. Duong pointed out in the international workshop in Tokyo, evaluation methods should be considered. Even though considerable outcomes have been seen from the 2-year project this time, there were no statistical figures regarding changes in abilities of learners and educators, school management, and relationships with communities. In order to clearly show the effectiveness of the project and the guidelines, it is necessary to establish methods to evaluate the above mentioned points. It is to be noted that the challenge of quantitative evaluation is linked not only with this project but also with SDG 4.7 (Quality Education).

Another consideration to be raised by Ms. Duong is scaling up of the project. In the Philippines case, the guidelines can be distributed to other SLTs and to formal education. In Viet Nam, the project is expected to be applied to other schools and hopefully to non-formal education. However, the concrete and systematic methods of scaling up the project further need to be taken into consideration.

In addition to the evaluation methods and scaling up of the project, sustainable assistance for implementers and collaboration between stakeholders are indispensable. This kind of attempt cannot be succeeded without support and cooperation from forerunners, such as NCCA, VME and VNIES.

## **CONCLUSION**

This 2-year project revealed interesting differences between formal education in Viet Nam and non-formal education in the Philippines, regarding the challenges and difficulties emerged from the project. However, both cases clearly showed that ICH contributed to achieve SDG 4, especially target 4.7, raising awareness of ICH among the stakeholders, acquiring knowledge and skills of ICH by the stakeholders, changing students' attitude in learning and changing teachers' attitude and methods in teaching. Moreover, the project contributed to establish and expand network among researchers and experts not only in the culture field but also in the education field and beyond countries. It also enabled to connect ICH holders and culture masters to students who may become potential successors for them.

Therefore, the project could provide case-specific examples in both formal and non-formal education to other countries in the Asia-Pacific region when they try to integrate ICH into education in order to address SDG 4. More importantly, the network and experience cultivated from the project could ensure institutions or researchers and experts to promote the safeguarding of ICH and finally sustainable development.

# APPENDIX 1

## Documents

1. Training program
2. List of teachers
3. Report of the training workshop by VME and VNIES
4. Presentation materials by VME and VNIES

\*The workshop was conducted in Vietnamese and with Vietnamese version of the presentation materials. Those documents were translated into English for the project.



Bảo tàng Dân tộc học Việt Nam  
Vietnam Museum of Ethnology



Trung tâm nghiên cứu quốc tế  
về di sản văn hóa phi vật thể  
ở khu vực châu Á – Thái Bình Dương  
International Research Centre  
for Intangible Cultural Heritage  
in the Asia-Pacific Region



Viện Khoa học giáo dục Việt Nam  
Vietnam Institute of Educational Sciences

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## TRAINING PROGRAM

### *Intangible Cultural Heritage Education at Schools towards Sustainable Goals*

- Duration: 23<sup>rd</sup> & 24<sup>th</sup> August, 2019
- Location: Vietnam Museum of Ethnology (Meeting Hall on the 3<sup>rd</sup> floor, Kite-wing Building)  
Nguyen Van Huyen Road, Cau Giay District, Hanoi
- Participants: Teachers from 7 secondary schools in Hanoi
- Lecturers: Experts from the Vietnam Institute of Educational Sciences and the Vietnam Museum of Ethnology



**Day 1 – Friday, 23<sup>rd</sup> August, 2019**

<b>Duration</b>	<b>Content</b>	<b>People in charge</b>
8:00 – 8:30	Delegate welcoming, training materials distribution	VNIES and VME teams
8:30 – 9:00	Delegate introduction Opening speech  Photograph taking	Vu Hong Nhi Prof. Assoc. Dr. Pham Van Duong (VME Deputy Director) All delegates
9:00 – 9:15	Warm-up activities	Vu Phuong Nga
9:15 – 9:30	Introduction about the Project	Prof. Dr. Nguyen Thi Hong Van
9:30 – 10:30	Intangible cultural heritage and Sustainable development	MA. Pham Thi Thuy Chung
10:30 – 10:45	Tea break	
10:45 – 11:15	New curriculum framework	Dr. Luong Viet Thai
11:15 – 11:45	Discussion	
11:45 – 13:30	Lunch	Prof. Dr. Nguyen Thi Hong Van
13:30 – 14:30	Relationship between Education about ICH and ESD	
14:30 – 15:30	Framework of lesson plan integrated with ICH and ESD and Steps of building a lesson plan	Dr. Vu Hong Nhi
15:30 – 15:45	Tea break	
15:45 – 16:45	Practice of matrix (in groups)	All teachers
16:45 – 17:30	Discussion and Comments	All teachers VNIES and VME teams

**Day 2 – Saturday, 24<sup>th</sup> August, 2019**

<b>Duration</b>	<b>Content</b>	<b>People in charge</b>
8:30 – 8:45	Warm-up activities	Vu Phuong Nga
8:45 – 9:15	Introduction about lesson plans integrated with ICH and ESD	Prof. Dr. Nguyen Thi Hong Van
9:15 – 10:00	Discussion on 5 lesson plans in the Guidelines (in groups)	All teachers
10:00 – 10:15	Tea break	
10:15 – 11:30	Practice of teaching using 5 lesson plans in the Guidelines (in groups)	All teachers VNIES and VME teams
11:30 – 13:00	Lunch	
13:30 – 14:30	Methods of data collection	Dr. Vu Phuong Nga
14:30 – 15:00	Practice of interview	
15:00 – 15:15	Tea break	All teachers
15:15 – 16:00	Photovoice - the power of photos	Dr. Vu Phuong Nga
16:00 – 16:30	Discussion	All teachers VNIES and VME teams
16:30 – 17:00	Closing speech Certificate of Participation awarding	Prof. Dr. Le Anh Vinh (VNIES Deputy Director)

Bảo tàng Dân tộc học Việt  
Nam  
Vietnam Museum of  
Ethnology

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Viện Khoa học giáo dục Việt  
Nam  
Vietnam Institute of  
Educational Sciences

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**LIST OF TEACHERS**  
**participating in the training course on**  
**"INTANGIBLE CULTURAL HERITAGE EDUCATION AT SCHOOLS**  
**TOWARDS SUSTAINABLE DEVELOPMENT"**  
*Hanoi, 23rd & 24th August, 2019*

TT	Full Name	Name of Secondary Schools	Subject
1	Teacher 1	Thực nghiệm KHGD	Math/ Experience activities
2	Teacher 2	Thực nghiệm KHGD	Geography
3	Teacher 3	Thực nghiệm KHGD	Physics
4	Teacher 4	Thực nghiệm KHGD	Literature
5	Teacher 5	Thực nghiệm KHGD	Arts
6	Teacher 6	Thực nghiệm KHGD	Biology
7	Teacher 7	Thực nghiệm KHGD	Civic education
8	Teacher 8	Yên Hòa	Literature
9	Teacher 9	Yên Hòa	Geography
10	Teacher 10	Yên Hòa	Biology
11	Teacher 11	Yên Hòa	Physics
12	Teacher 12	Yên Hòa	Mĩ thuật
13	Teacher 13	Ngô Sĩ Liên	Biology
14	Teacher 14	Ngô Sĩ Liên	Geography
15	Teacher 15	Nghĩa Tân	Literature
16	Teacher 16	Nghĩa Tân	Experience activities

17	Teacher 17	Lương Yên	Geography
18	Teacher 18	Lương Yên	Physics
19	Teacher 19	Tây Sơn	Experience activities
20	Teacher 20	Tây Sơn	Chemistry
21	Teacher 21	Lê Ngọc Hân	Chemistry
22	Teacher 22	Lê Ngọc Hân	Geography



Bảo tàng Dân tộc học Việt Nam  
Vietnam Museum of Ethnology



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Vietnam Institute of Educational Sciences

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## REPORT

### *Training Workshop on "Intangible Cultural Heritage Education at Schools towards Sustainable Development"*

- Duration: 23<sup>rd</sup> & 24<sup>th</sup> August, 2019
- Location: Vietnam Museum of Ethnology (Meeting Hall on the 3<sup>rd</sup> floor, Kite-wing Building)  
Nguyen Van Huyen Road, Cau Giay District, Hanoi
- Participants: Teachers from 7 secondary schools in Hanoi
- Lecturers: Experts from the Vietnam Institute of Educational Sciences and the Vietnam Museum of Ethnology
  - + Assoc. Prof. Dr. Nguyen Thi Hong Van – VNIES
  - + Dr. Luong Viet Thai – VNIES
  - + MA. Bui Thanh Xuan – VNIES
  - + MA. Bach Ngoc Diep – VNIES
  - + MA. Nguyen Trong Duc – VNIES
  - + Dr. Vu Phuong Nga – VME
  - + Dr. Vu Hong Nhi – VME
  - + MA. Pham Thi Thuy Chung – VME
- Guests:
  - + Assoc. Prof. Dr. Pham Van Duong – VME Deputy Director
  - + Assoc. Prof. Dr. Le Anh Vinh – VNIES Deputy Director
  - + Ms. Dam Thu Huong – Principal of Yen Hoa Secondary School
  - + Ms. Le Thi Mai Huong, Principal of Thuc Nghiem KHGD School

## **1. Preparation**

- Meeting between the two teams to discuss the plan for the training workshop;
- Identifying the list of secondary schools to be offered the training;
- Determine the quantity of teachers being invited from each school: normally two teachers from one school except Thực Nghiệm KHGD School and Yên Hòa School. These two schools are selected to participate in the 2019 project as two pilot schools, therefore, 5 teachers from each school were invited to the training workshop;
- Building the training program;
- Building lectures;
- Writing invitation letter;
- Sending the letters to the principals of 7 secondary schools;
- Making a list of teachers who were assigned to participate in the training workshop;
- Preparing training materials: Each teacher receives a clear bag including one printed guidelines, one pen and papers for taking notes during the training. Besides, A0 papers and markers are ready for exercises and practices according to specific lectures. Other preparation works such as booking lunches and tea breaks for the training participants were also taken care of.

## **2. Training workshop**

At the training workshop, Assoc. Prof. Dr. Pham Van Duong, Deputy Director of the VME, and Assoc. Prof. Dr. Le Anh Vinh, Deputy Director of the VNIES delivered speeches and expressed their concerns and support for the project.

Ms. Dam Thu Huong, Principal of Yen Hoa Secondary School, and Ms. Le Thi Mai Huong, Principal of Thuc Nghiem KHGD School, also presented at the workshop. Ms. Le Thi Mai Huong addressed her trust on the experts from the Vietnam Museum of Ethnology and the Vietnam Institute of Educational Sciences after many years of collaboration with the two institutes in promoting education integrated with intangible cultural heritage for students at schools. Ms. Dam Thu Huong showed her deep understanding of the role of leaders in educational organization since changes were done only when the leaders were open with innovation. Therefore, she hoped that the teachers of Yen Hoa Secondary School who participated at the training workshop would gain useful

knowledge to enrich their lessons so as to more engage students in learning knowledge, perceiving values, and practicing skills towards sustainable development.

During the workshop, the teachers were equipped with knowledge about intangible cultural heritage, sustainable development, and new curriculum framework – three vertices of the triangle for building a lesson plan integrated with intangible cultural heritage towards sustainable development. The lecture on the relationship between education about intangible cultural heritage and education for sustainable development showed them the importance of safeguarding intangible cultural heritage through education as well as the need to equip students with knowledge, values, and skills towards sustainable development.

The teachers also had opportunities to practice building matrix (frame for lessons integrated with ICH towards SD) and fieldwork skills such as interview to collect information, selecting photos to express an idea or a theme. According to the teachers, these activities were helpful as they profoundly understood that they themselves need to learn more about ICH and SD in order to transmit what they perceive to the students. Going to the field and learning about the ICH at the field is also an important work that they need to do to get update about the ICH and to find various ways to integrate the ICH into the lesson.

The teachers also give good comments on the content of the Guidelines, especially the lesson plans so that the two teams from the VNIES and the VME could consider making the Guidelines better in this year project.

### **3. Printed guidelines distribution**

The printed guidelines were distributed to the teachers and the project members as followed:

- Of 7 schools sending teachers to the workshop, each school received 10 copies (photo of representative of each school receiving the copies with signature is attached with this report): *70 copies.*
- Of 22 teachers joining the workshop, each person received one copy: *22 copies.*
- Of 8 members from the VME and the VNIES, each person received one copy: *08 copies.*

***Total: 100 copies***

#### **4. Up-coming activities**

- Writing thanks letter and a brief report of the training workshop.
- Sending thanks letter and the brief report of the training workshop to the principals of the 7 schools.
- Meeting with the principals of Yen Hoa Secondary School and Thuc Nghiem KHGD School and their groups of teachers who participated in the training workshop to listen to the ideas of the teachers about lessons integrated with ICH towards SD.
- Select one teacher from each school to participate in building lesson plan according to the Guidelines.
- Guiding and consulting the teachers in building the lesson plans.
- Preparing for the monitoring workshop of the IRCI at the end of October.



The background of the slide is a light blue gradient with several realistic water droplets of various sizes scattered across it. The droplets have highlights and shadows, giving them a three-dimensional appearance. The main title is centered in a large, bold, black font.

# **INTANGIBLE CULTURAL HERITAGE AND SUSTAINABLE DEVELOPMENT**

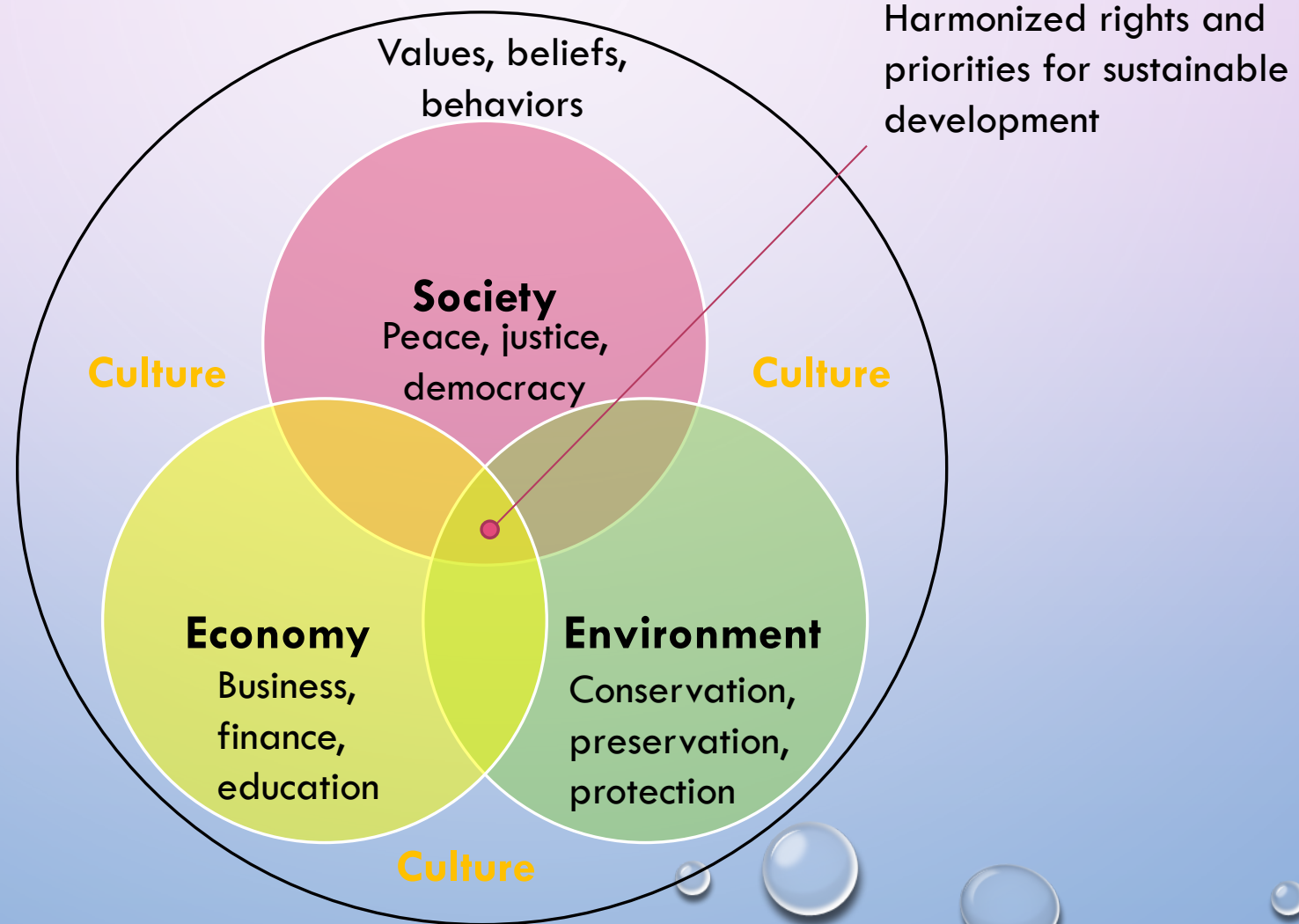
A DISCUSSION OF THE CONTENT OF THE GUIDELINE DOCUMENTS

*THE EDUCATION OF INTANGIBLE CULTURAL HERITAGE IN SCHOOLS IN ORDER TO REALIZE  
SUSTAINABLE DEVELOPMENT GOALS*

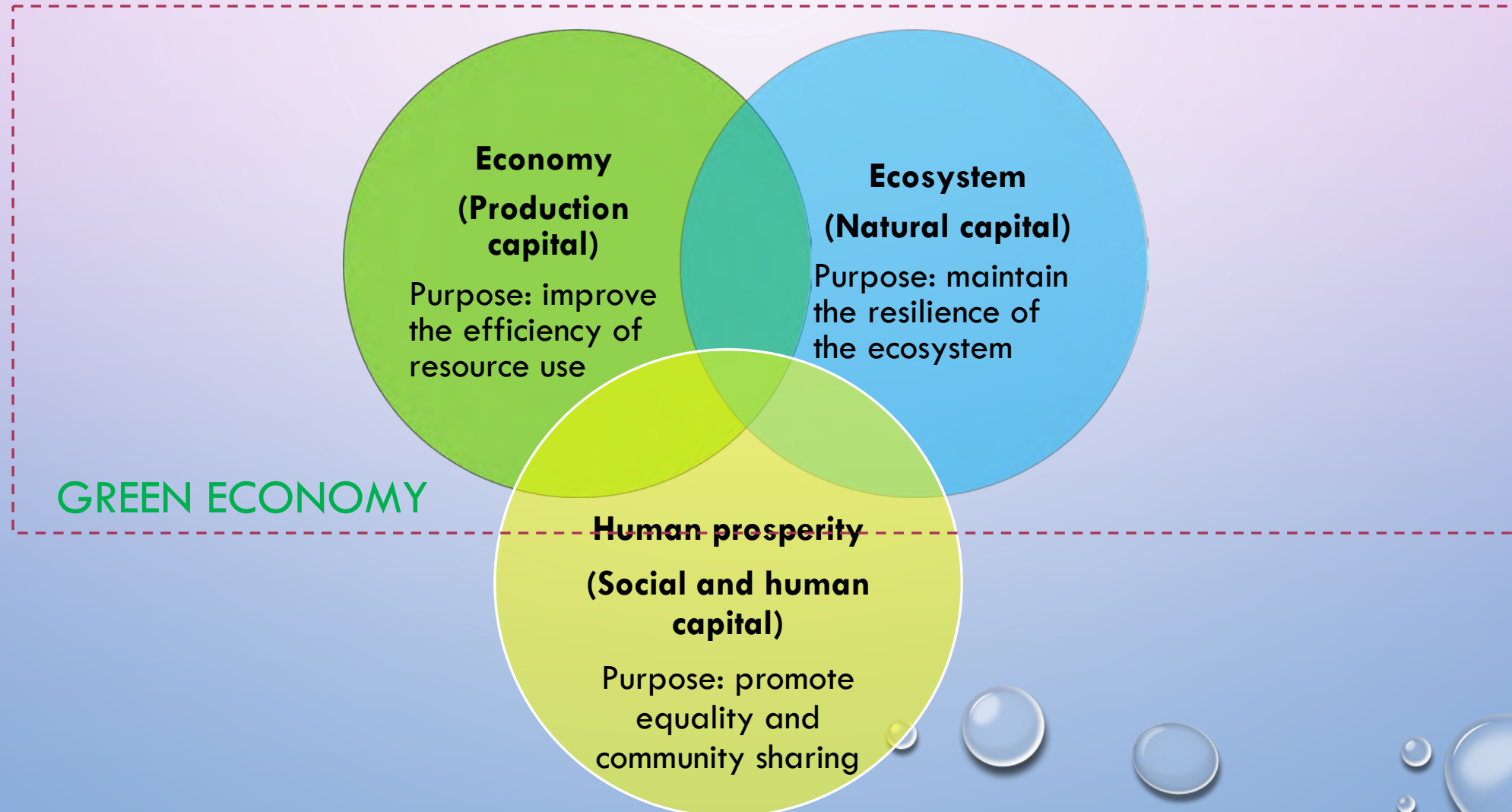
# WHAT IS SUSTAINABLE DEVELOPMENT?

- CURRENT DEMANDS
- FUTURE DEMANDS

# SUSTAINABLE DEVELOPMENT



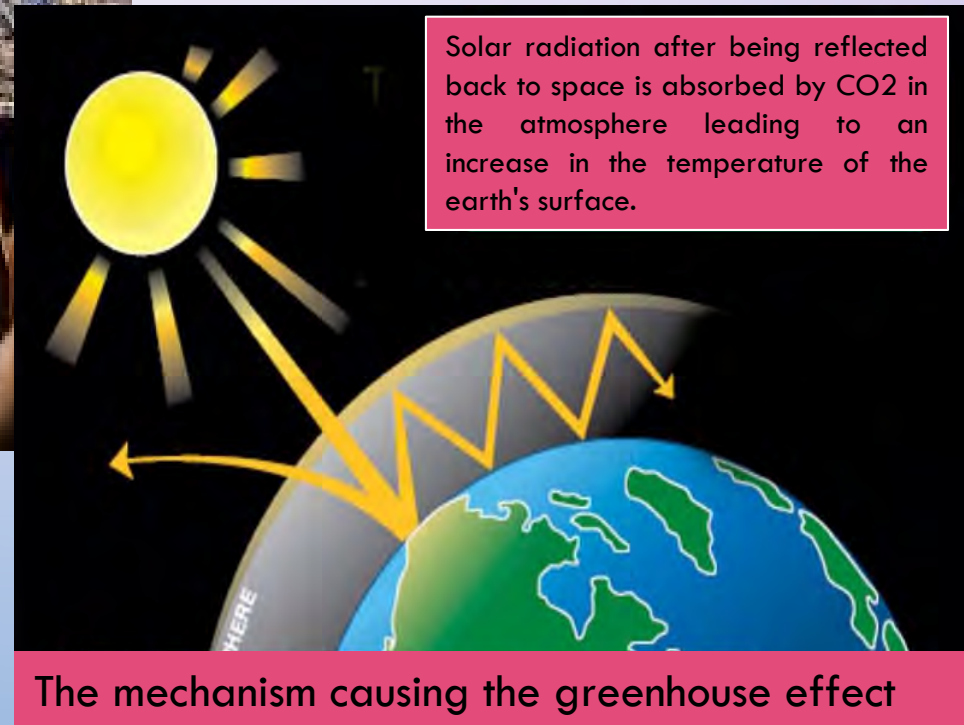
# SUSTAINABLE DEVELOPMENT (SD)



# WHY DO WE CARE ABOUT SUSTAINABLE DEVELOPMENT?

- THE EFFECT OF SUSTAINABLE DEVELOPMENT ON INDIVIDUALS
- THE HISTORY OF RESEARCH ON SUSTAINABLE DEVELOPMENT
- THE THREE PILLARS OF SUSTAINABLE DEVELOPMENT
- SUSTAINABLE DEVELOPMENT GOALS

# SUSTAINABLE DEVELOPMENT AFFECTS EVERY INDIVIDUAL



# HISTORY OF RESEARCH ON SUSTAINABLE DEVELOPMENT

- PEOPLE-CENTERED
- RESPONSIBILITY AND PREVENTION

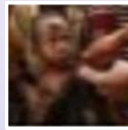
# THE THREE PILLARS

## THE THREE PILLARS OF SUSTAINABLE DEVELOPMENT



### **ECONOMY**

- *Firstly,* economic sustainability, (or sustainable economic development) is rapid and safe economic development with quality assurance.



### **SOCIETY**

- *Secondly,* social sustainability is social justice and human development.



### **ENVIRONMENT**

- *Thirdly,* ecological and environmental sustainability is the ability of the environment to exist constantly.



# 17 GOALS (2015 - 2030)



# INTANGIBLE CULTURAL HERITAGE

- DEFINITIONS
- DOMAINS
- FEATURES

# WHAT IS INTANGIBLE CULTURAL HERITAGE?

- CULTURAL HERITAGE;
- TANGIBLE CULTURAL HERITAGE;
- INTANGIBLE CULTURAL HERITAGE;
- INTANGIBLE CULTURAL HERITAGE IN RELATION TO TANGIBLE CULTURAL HERITAGE.

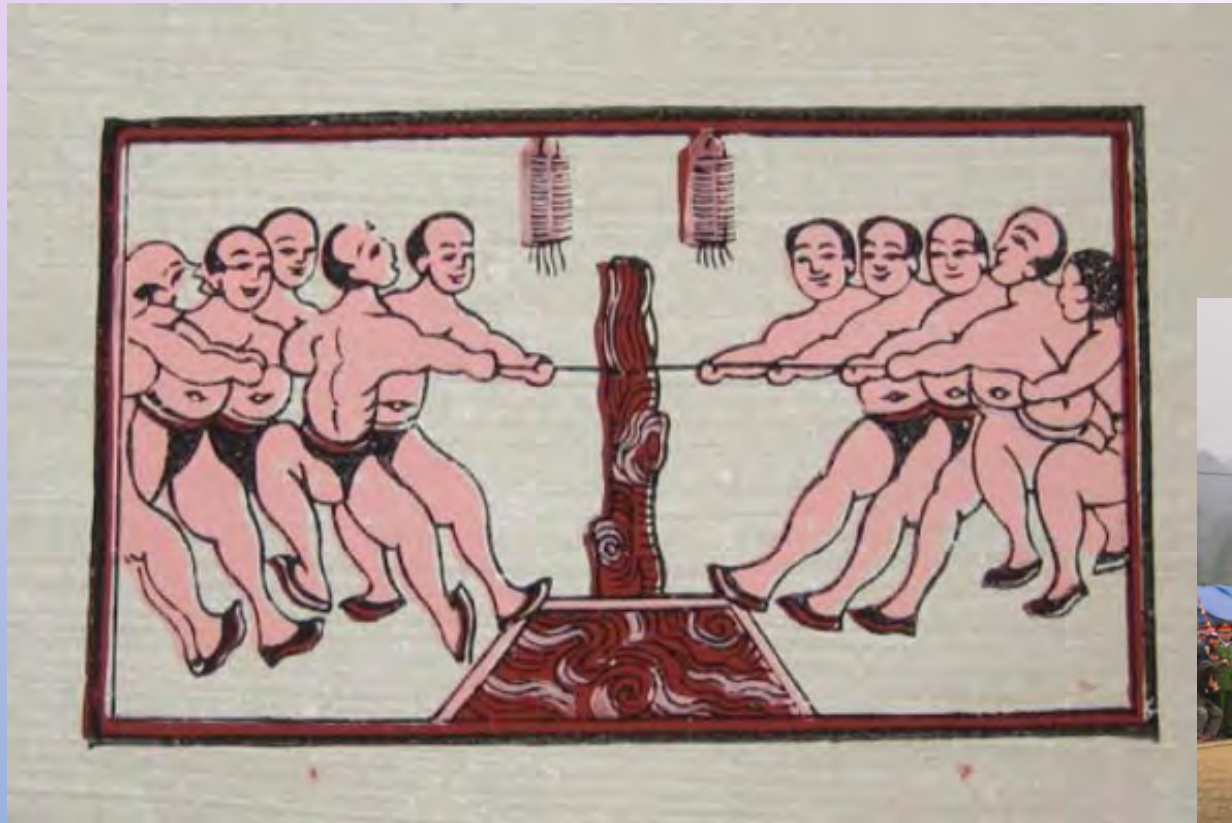
# DOMAINS

- ORAL TRADITIONS AND EXPRESSIONS, INCLUDING LANGUAGE AS A VEHICLE OF INTANGIBLE CULTURAL HERITAGE;
- PERFORMING ARTS;
- SOCIAL PRACTICES, RITUALS AND FESTIVE EVENTS;
- KNOWLEDGE AND PRACTICES CONCERNING NATURE AND THE UNIVERSE;
- TRADITIONAL CRAFTSMANSHIP.

# FEATURES OF INTANGIBLE CULTURAL HERITAGE

- TRADITIONAL WHILE STILL LIVING AND CONTEMPORARY;
- INCLUSIVE;
- REPRESENTATIVE;
- COMMUNITY-BASED;
- HAVING RESPECT FOR HUMAN RIGHTS.

# CASE STUDY: TUG OF WAR



# TUG OF WAR



# QUAN HO BAC NINH FOLK SONGS



**Quan Ho Bac Ninh Folk Song** is an antiphonal singing tradition expressing the close relationship between the brothers and sisters a group of Quan ho. It has become the a typical cultural feature of the Kinh community in Northern Vietnam.



# TAC XINH DANCE OF THE SAN CHAY ETHNIC MINORITY PEOPLE



Performance of Tac Xinh dance in a seasonal ritual at the village hall



# 2003 CONVENTION

- CULTURAL DIVERSITY AND SUSTAINABLE DEVELOPMENT
- INTERDEPENDENCY OF INTANGIBLE CULTURAL HERITAGE, TANGIBLE CULTURAL HERITAGE AND NATURAL HERITAGE
- A RISE IN AWARENESS
- PROMOTION OF MUTUAL UNDERSTANDING
- COMMUNITY ROLE



# THE CONVENTION DECLARATION

THE EXISTENCE OF INTANGIBLE CULTURAL HERITAGE IS THE GUARANTEE OF SUSTAINABLE  
DEVELOPMENT





Thank you!



# INTANGIBLE CULTURAL HERITAGE AND SUSTAINABLE DEVELOPMENT

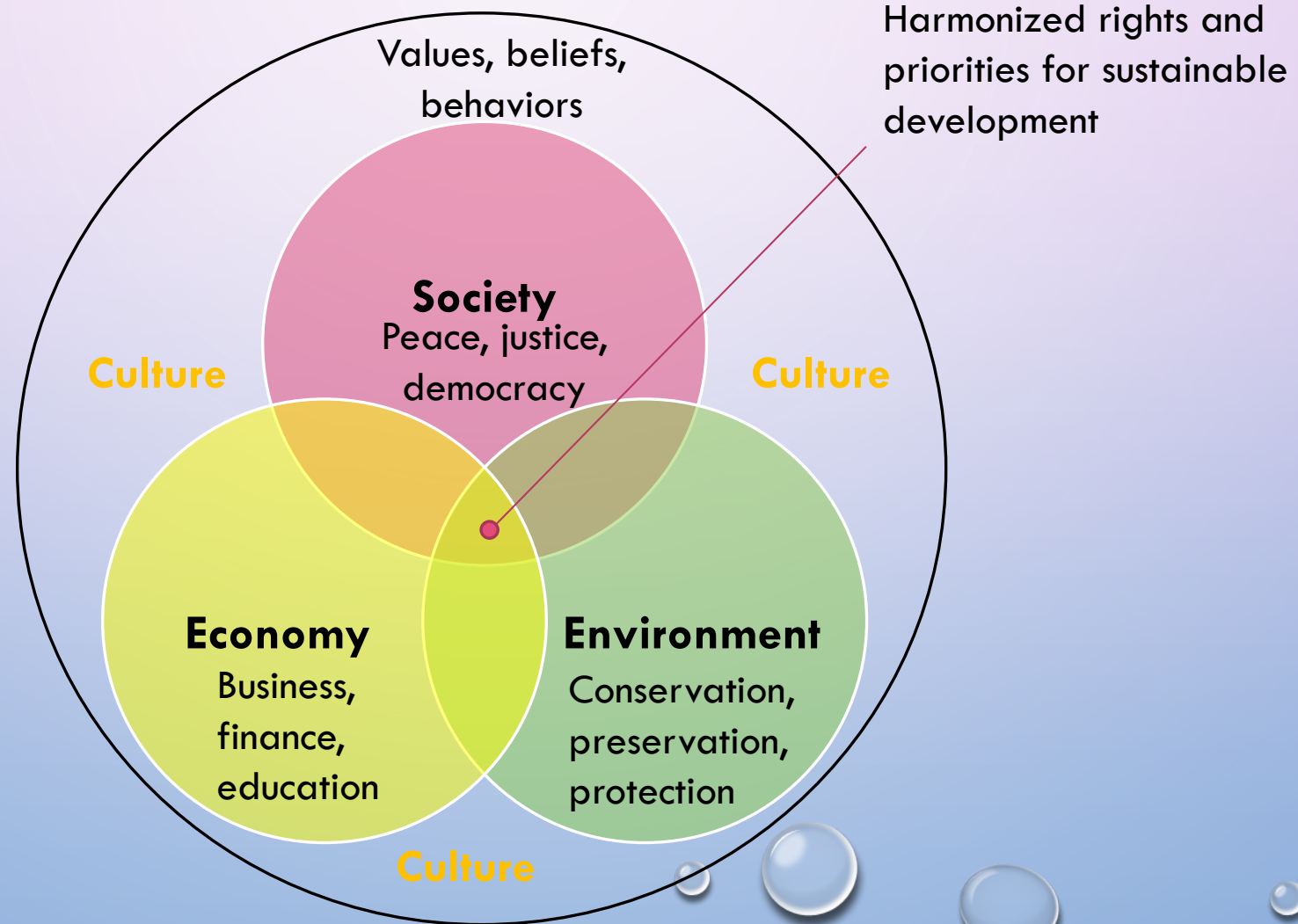
A DISCUSSION OF THE CONTENT OF THE GUIDELINE DOCUMENTS

*THE EDUCATION OF INTANGIBLE CULTURAL HERITAGE IN SCHOOLS IN ORDER TO REALIZE  
SUSTAINABLE DEVELOPMENT GOALS*

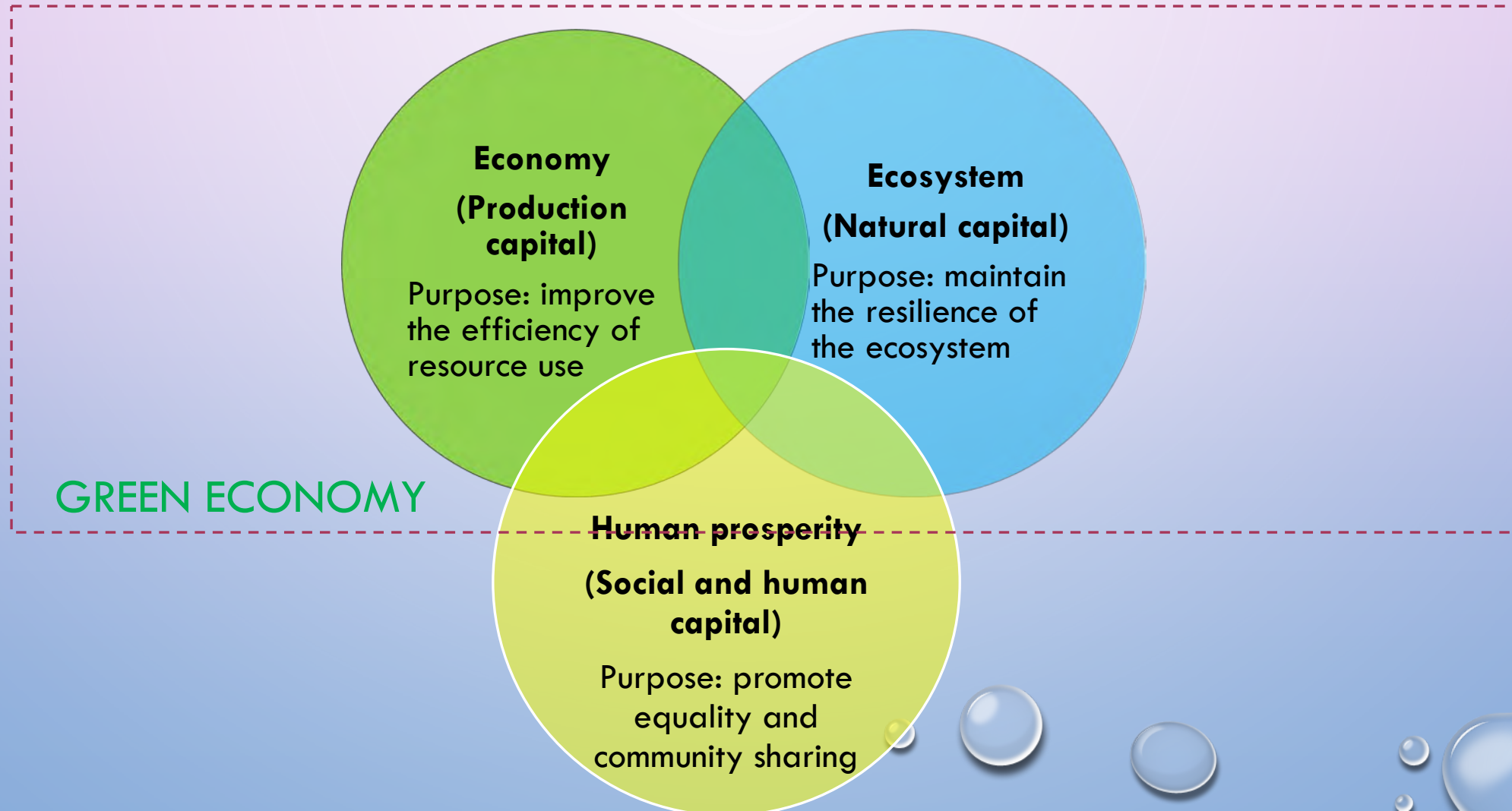
# WHAT IS SUSTAINABLE DEVELOPMENT?

- CURRENT DEMANDS
- FUTURE DEMANDS

# SUSTAINABLE DEVELOPMENT



# SUSTAINABLE DEVELOPMENT (SD)

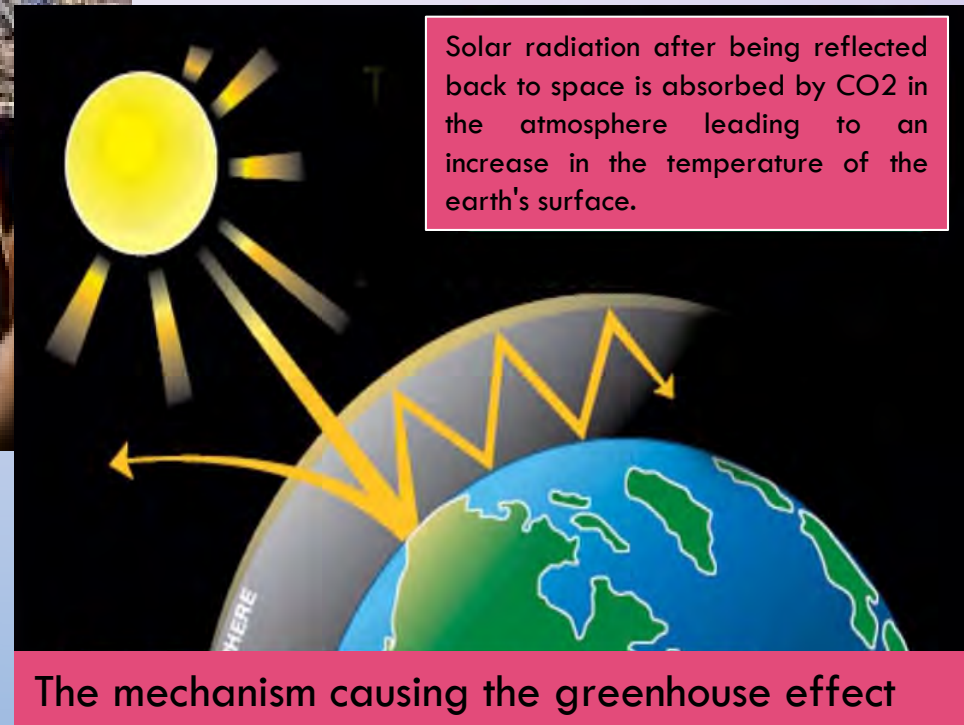




# WHY DO WE CARE ABOUT SUSTAINABLE DEVELOPMENT?

- THE EFFECT OF SUSTAINABLE DEVELOPMENT ON INDIVIDUALS
- THE HISTORY OF RESEARCH ON SUSTAINABLE DEVELOPMENT
- THE THREE PILLARS OF SUSTAINABLE DEVELOPMENT
- SUSTAINABLE DEVELOPMENT GOALS

# SUSTAINABLE DEVELOPMENT AFFECTS EVERY INDIVIDUAL



# HISTORY OF RESEARCH ON SUSTAINABLE DEVELOPMENT

- PEOPLE-CENTERED
- RESPONSIBILITY AND PREVENTION

# THE THREE PILLARS

- **THE THREE PILLARS OF SUSTAINABLE DEVELOPMENT**



## **ECONOMY**

- *Firstly,* economic sustainability, (or sustainable economic development) is rapid and safe economic development with quality assurance.



## **SOCIETY**

- *Secondly,* social sustainability is social justice and human development.



## **ENVIRONMENT**

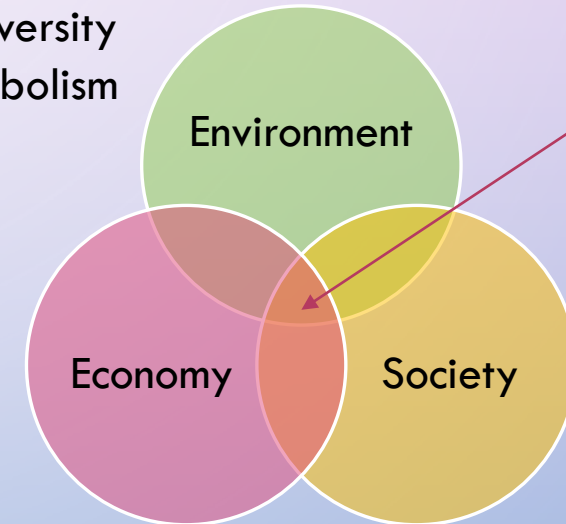
- *Thirdly,* ecological and environmental sustainability is the ability of the environment to exist constantly.

# THE THREE PILLARS

- **The purpose of sustainable development**
  - *The purpose of sustainable development: to maintain the balance of nature.*
- 1) Develop the economy effectively.
  - 2) Develop all aspects of society harmoniously, improve living standards and increase people's intellectual ability.
  - 3) Improve the ecological habitats, living environment, and ensure a long-term and substantial development for the present generation and future generations.

## **Environmental sustainability**

Unified ecosystem  
Biodiversity  
Metabolism



Optimal location  
for humans

## **Economic sustainability**

Growth  
Development  
Effectiveness

## **Social sustainability**

Cultural identity  
Accessibility  
Stability

# 17 GOALS (2015 - 2030)



1. Poverty Eradication
2. Hunger Eradication
3. Healthy Lifestyles
4. High Quality Education
5. Gender Equality
6. Clean Water And Sanitation

7. Clean And Sustainable Energy
8. Decent Work And Economic Growth
9. Industrialization, Innovation And Infrastructure
10. Inequality Reduction
11. Sustainable Urban Communities
12. Responsible Consumption And Production

13. Take Urgent Action To Combat Climate Change
14. Oceans, Seas And Marine Resources
15. Protection Of Forest And Terrestrial Ecosystems
16. Peace, Justice And Effective, Accountable And Inclusive Institutions
17. Partnership For Sustainable Development

# INTANGIBLE CULTURAL HERITAGE

- DEFINITIONS
- DOMAINS
- FEATURES

# WHAT IS INTANGIBLE CULTURAL HERITAGE?

- CULTURAL HERITAGE;
- TANGIBLE CULTURAL HERITAGE;
- INTANGIBLE CULTURAL HERITAGE;
- INTANGIBLE CULTURAL HERITAGE IN RELATION TO TANGIBLE CULTURAL HERITAGE.



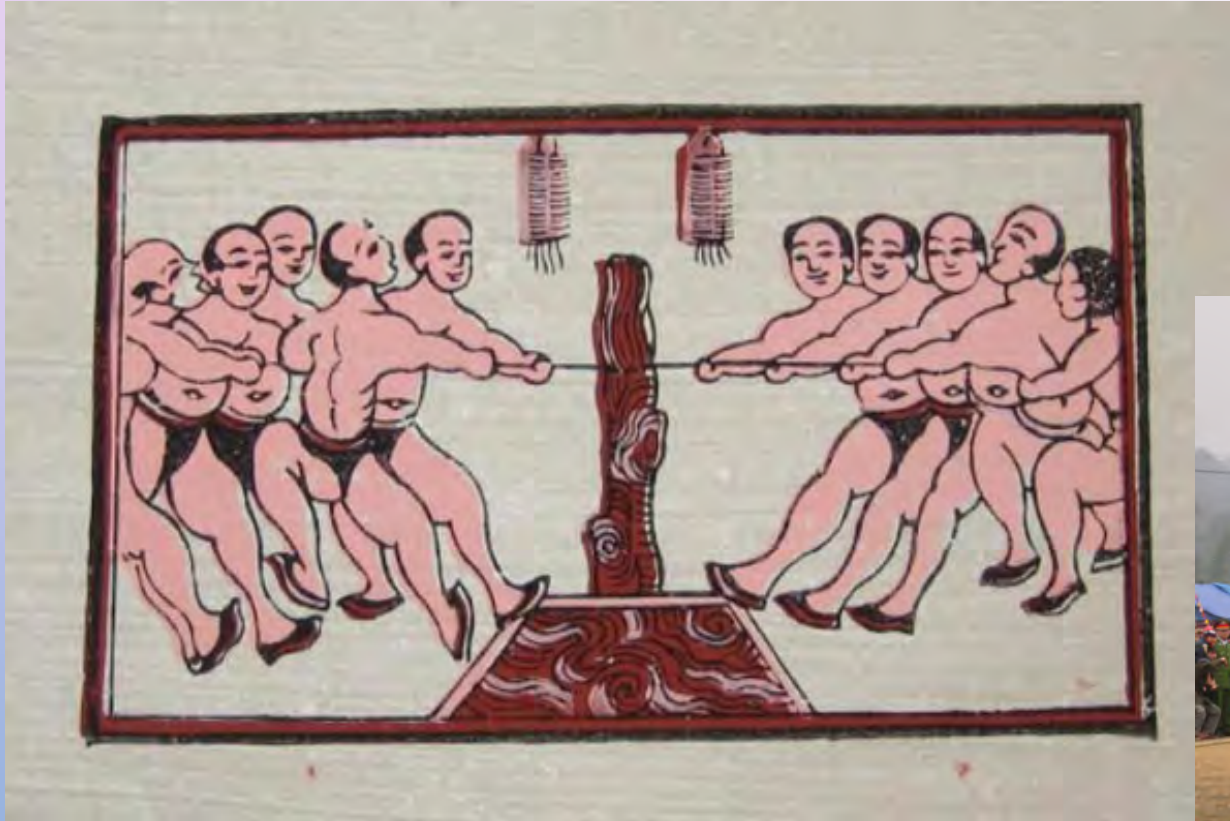
# DOMAINS

- ORAL TRADITIONS AND EXPRESSIONS, INCLUDING LANGUAGE AS A VEHICLE OF INTANGIBLE CULTURAL HERITAGE;
- PERFORMING ARTS;
- SOCIAL PRACTICES, RITUALS AND FESTIVE EVENTS;
- KNOWLEDGE AND PRACTICES CONCERNING NATURE AND THE UNIVERSE;
- TRADITIONAL CRAFTSMANSHIP.

# FEATURES OF INTANGIBLE CULTURAL HERITAGE

- TRADITIONAL WHILE STILL LIVING AND CONTEMPORARY;
- INCLUSIVE;
- REPRESENTATIVE;
- COMMUNITY-BASED;
- HAVING RESPECT FOR HUMAN RIGHTS.

# CASE STUDY: *TUG OF WAR*



# TUG OF WAR



# QUAN HO BAC NINH FOLK SONGS



**Quan Ho Bac Ninh Folk Song** is an antiphonal singing tradition expressing the close relationship between the brothers and sisters a group of Quan ho. It has become the a typical cultural feature of the Kinh community in Northern Vietnam.

# TAC XINH DANCE OF THE SAN CHAY ETHNIC MINORITY PEOPLE



Performance of Tac Xinh dance in a seasonal ritual at the village hall



# 2003 CONVENTION

- CULTURAL DIVERSITY AND SUSTAINABLE DEVELOPMENT
- INTERDEPENDENCY OF INTANGIBLE CULTURAL HERITAGE, TANGIBLE CULTURAL HERITAGE AND NATURAL HERITAGE
- A RISE IN AWARENESS
- PROMOTION OF MUTUAL UNDERSTANDING
- COMMUNITY ROLE



# THE CONVENTION DECLARATION

THE EXISTENCE OF INTANGIBLE CULTURAL HERITAGE IS THE GUARANTEE OF SUSTAINABLE  
DEVELOPMENT







Thank you!

**INTRODUCTION**

**THE NEW GENERAL  
EDUCATION CURRICULUM**

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*(issued together with Circular No.  
32/2018/TT-BGDĐT, 26/12/2018)*

**Hanoi, August-2019**

# OBJECTIVES OF THE NEW GENERAL EDUCATION CURRICULUM

- Help students to acquire general knowledge and effectively apply that knowledge into real life, for them to be able to self-study for life, to have the orientation to choose appropriate careers, build up and develop harmoniously social relationships, and have positive personalities, characteristics and a rich spiritual life.
- As a result, students can have a meaningful life and make a positive contribution to the development of the country and all humanity.

# THE RADICAL CHANGES IN THE NEW GENERAL EDUCATION CURRICULUM

1. Switching strategies from teaching lesson content to developing students' qualities and competencies.
2. The curriculum is divided into two phases: basic education and vocational orientation.
3. The new curriculum applies high integration in lower grades and gradual differentiation in higher grades; differentiated instruction and teaching through student activities.
4. Emphasis on innovating teaching methodology and capacity development: changing from the traditional informing method to a method of exploring, discovering and teaching through the learning activities of students.
5. Innovating new evaluation methods in order to assess student competency.

*“The legal basis for the changes are: Resolution No. 29 of The Central Committee of the Communist Party of Vietnam; Resolution No. 44 of the National Assembly; Decision No. 404 of the Prime Minister,...; in the context of Industry 4.0; International experience and Vietnam experience inheritance...”*

6. The new general education curriculum is an open one, specifically in that:
- a) It assures a unified orientation and core educational contents, which is compulsory for students nationwide. It also gives independence and responsibility to localities and schools in choosing and supplementing plenty of informative learning materials, in implementing appropriate education strategies to suit the students' needs and actual situations of the educational institutions and their regions. It guarantees the connection between schools with the families, authorities and communities.
  - b) The new education curriculum only stipulates the general principles and orientations about the required quality and competence of students, educational contents, educational methods and evaluation methods. It does not have complicated requirements, so that textbook authors and teachers can be proactive and creative in implementing the curriculum.
  - c) The new education curriculum ensures the stability and the scalability in implementation to accommodate scientific-technological advancements and practical requirements.

# ATTRIBUTES INHERITED FROM THE PREVIOUS GENERAL EDUCATION CURRICULUM

- Comprehensive educational goals to fulfil ethical, intellectual, physical, and aesthetic potential of students.
- Educational principles of "learning by practising", "applying theories into reality", "families, and communities working together with schools in students' education."
- Course system: basically unchanged.
- Teaching contents: reorganized but basically unchanged.
- Duration of teaching: basically unchanged.
- Active teaching method.

## Orientation on developing quality and competence of students

REQUIREMENTS

ON

QUALITY AND

COMPETENCE

OF STUDENTS



# School Subjects List |

## The first phase : BASIC EDUCATION

Primary schools	
<b>Subjects and compulsory education activities</b>	1) Vietnamese Language 2) Mathematics 3) Morality 4) Arts 5) Nature and Society (Grades 1, 2, 3) 6) History and Geography (Grades 4, 5) 7) Science (Grades 4, 5) 8) Foreign Language 1 (Grades 3, 4, 5) 9) Information Technology And Technology (Grades 3, 4, 5)
	10) Physical Education 11) Experience activities
<b>Optional subjects</b>	<b>Ethnic minority languages, Foreign Language 1</b>



# School Subjects List |(cont)

## The first phase : BASIC EDUCATION

### Secondary schools

**Subjects and compulsory education activities**

- 1) Literature
- 2) Mathematics
- 3) Foreign Language 1
- 4) Civics
- 5) Biology, Physics, Chemistry
- 6) History and Geography
- 7) Art

- 8) Information Technology
- 9) Technology
- 10) Physical Education
- 11) Vocational-oriented activities
- 12) Local extra-curricular activities

**Optional subjects**

**Ethnic minority languages, Foreign language 1**

# School Subjects List (cont)

## The second phase: VOCATIONAL ORIENTATION (HIGH SCHOOLS)

Subject groups	Subjects
<b>Compulsory subjects and educational activities</b>	1) Literature 2) Mathematics 3) Foreign language 1 4) Physical education 5) National Defense and Security Education 6) Vocational-oriented activities 7) Local extra-curricular activities
<b>Subjects selected according to career orientation</b>	<i>Students choose 5 subjects from 3 subject groups, each group selects at least 1 subject</i>
Social sciences	History, geography and foreign language
Natural sciences	Physics, Chemistry, Biology
Technology and the Arts	Technology, Information Technology, Arts
<b>Optional subjects</b>	<b>Ethnic minority languages, Foreign language 2</b>

# CONTENT OF EDUCATION AT LOCALITIES

- Basic or topical issues of local culture, history, geography, economy, society, environment, vocational orientation, etc.
- To equip students with knowledge and foster students' love for their homeland, and encourage them to learn and apply what they have learned to contribute to resolving the problems in their localities.
- At primary schools, local extra-curricular activities are integrated with experience activities. At the lower secondary and upper secondary levels, local educational content is a separate subject.
- The provinces and centrally-controlled cities shall develop and evaluate the educational contents of their localities under the guidance of the Ministry of Education and Training.

# Orientation on Educational Methods

## **General orientation:**

**Applying constructive methods to initiate students' activities.**

## **Types of students' activities:**

**Discover, practice, exercise (apply to detect and solve real-life problems).**

## **How to organize activities:**

- **Inside and outside of campus.**
- **Study theories, do exercises / experiments / projects, play games, discuss, visit, go camping, read books, do collective activities, engage in community service activities.**
- **Work independently, in groups, in a class.**
- **Ensure each student is given the opportunity to carry out his or her own assignments and practical experience.**

# REQUIREMENTS TO BE ACHIEVED IN THE SUBJECT

For example: Specific manifestations of competence in studying Natural Sciences

Competence	Specific manifestations	
<b>1. Awareness of natural sciences</b>	.....	Know / Recognize / Name / Express / Talk about / Present Describe / Classify/ Analyse / Compare / Choose/ Explain / Use scientific language / Identify and correct wrong information
<b>2. Learn about nature</b> (discover and explore the natural world)	.....	Raise problems/ Question the nature of problems to explore and discover more / Make judgments, formulate hypotheses/ Make action plans/ Implement plans/ Write reports, presentations and discussions/ Recommend measures to solve a problem in the learning situation and make informed decisions
<b>3. Apply knowledge and skills (especially in real situations)</b>	.....	Explain/ Solve problems/ Evaluate

## **For example: Requirements to be achieved in the subject.** (specific on topics) (Natural Science)

### ***Sound***

- Perform experiments to create sound waves (such as strumming, tapping on metal rods, etc.) to prove that sound waves can be transmitted in solids, liquids and air.
- Explain the transmission of sound waves in the air.
- Determine the amplitude and frequency of sound waves based on pictures or graphs.
- Know the unit of frequency is the hertz (denoted by Hz).
- Indicate the relationship between loudness and amplitude.
- Use musical instruments (or electronic learning materials and oscilloscopes) to prove that the pitch of the sound is related to the sound frequency.
- Give examples of good reflective objects and anti-reflective objects.
- Explain some simple phenomena common in reality related to sound waves; propose a simple plan to limit noise effects on human health.

# Evaluating Educational Results

**Objectives of evaluating educational results:** to provide accurate, timely and valuable evaluations on whether students meet requirements; to assess student progress, to provide guidance, adjust teaching activities, manage and develop programs, ensure each student's progress, and improve the quality of education.

**Evaluation criteria** are the required competence and qualifications specified in the general curriculum, subjects and educational activities.

**Regular assessment (carry out combined evaluations of teachers, students' parents, students self-evaluation and assessments of other students)**

**Periodic assessment (carried out by educational institutions)**

**Extensive assessment at the national and local levels (carried out by educational evaluation organisations; for management purposes)**

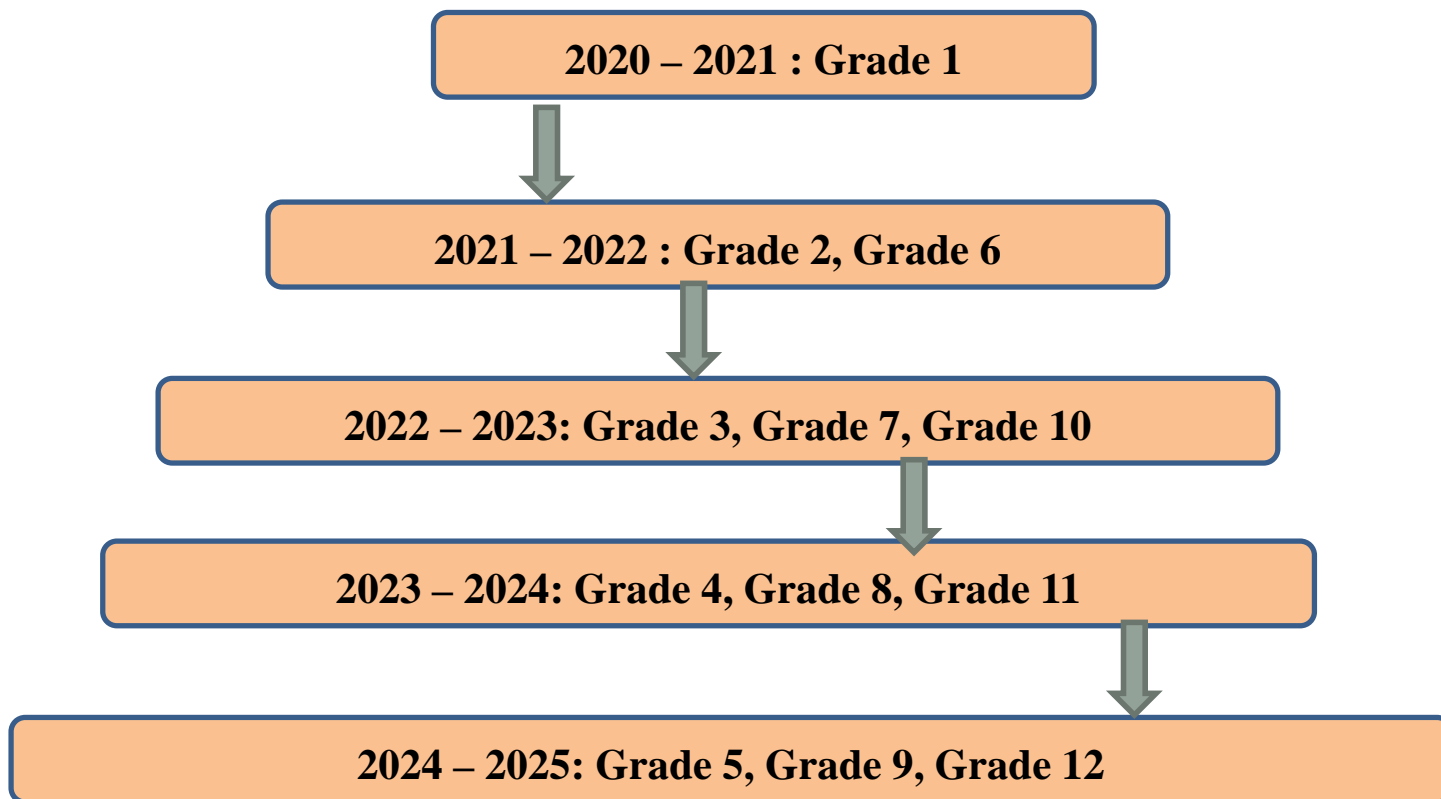
# THE GENERAL EDUCATION CURRICULUM WITH THE TOPIC OF EDUCATION OF CULTURAL HERITAGE

- Curriculum development standpoint (2): *consistent with the characteristics of the Vietnamese people, Vietnamese culture, traditional values and human values as well as UNESCO's common development initiatives and orientations of education for Sustainable Development.*
- A standard of *patriotism* is required:
  - At secondary schools: *have a sense of responsibility to protect cultural heritage, actively participate in activities to preserve and promote the value of cultural heritage.*
  - At high schools : *actively and positively engage and mobilize others to participate in activities to protect and promote the value of cultural heritage.*
- Educate students about cultural heritage and develop other qualities and competencies: hard work, kindness, problem solving and creativity, communication and cooperation (by assessment and by teaching method), etc.
- Education of cultural heritage and orientations: evidence-based practice, integrated teaching, focusing on practice, applying learned knowledge, experiencing in an open program.



# THE MAIN STAGES IN THE PERIOD 2020 - 2025

## 1. Implementing the new general education curriculum and new textbooks:



**A SINCERE THANK YOU!**



# The Relationship Between Education For Sustainable Development And Education On Intangible Cultural Heritage



Research Team, Vietnam Institute of  
Educational Sciences



# Contents

## 1. Sustainable Development Goals 4 & 4.7

- 01. Description of the contents
- 02. Description of the contents
- 03. Description of the contents

## 3. Education On Intangible Cultural Heritage

- 07. Description of the contents
- 08. Description of the contents
- 09. Description of the contents

## 2. Education For Sustainable Development

- 04. Description of the contents
- 05. Description of the contents
- 06. Description of the contents

## 4. The Relationship Between The Two Areas

- 10. Description of the contents
- 11. Description of the contents
- 12. Description of the contents



# 1. Sustainable Development Goals 4 & 4.7

- **SDG 4 Quality Education / Sustainable Development Goal 4**

**“Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.”**

# SDG 4.7 - Sustainable Development Goal 4.7



\* 4.7: by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including, among others, through **education for sustainable development** and sustainable lifestyles, human rights, gender equality, promotion of **a culture of peace and non-violence**, global citizenship, and **appreciation of cultural diversity** and of culture's contribution to sustainable development.



## 2. Education for Sustainable Development (ESD)

### ESD : A Multiple-Perspective Approach

(ABOUT, IN, FOR, AND)

IN

EDUCATION **IN** SUSTAINABLE  
DEVELOPMENT

(Participation, Collaboration, Conversation)

ABOUT

EDUCATION **ABOUT**  
SUSTAINABLE  
DEVELOPMENT

(Transmitting Knowledge)

ESD

FOR

EDUCATION **FOR**  
SUSTAINABLE  
DEVELOPMENT

(Attitudes and Actions)

AS

EDUCATION **AS**  
SUSTAINABLE  
DEVELOPMENT

(Self-study)

## 2. Education for Sustainable Development (ESD).....

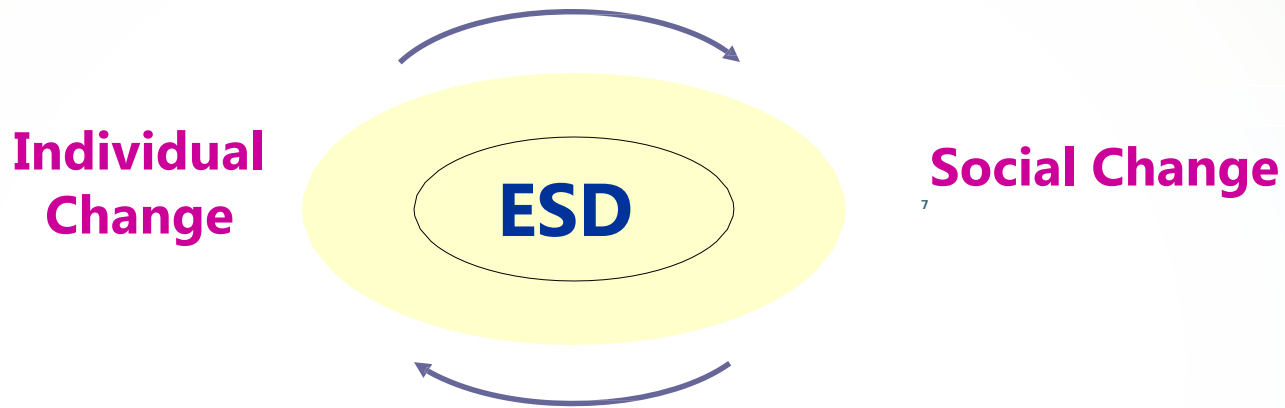
### What is ESD?



- Aim at creating changes in present society in order to build up a more sustainable society in the future.
- Include the acquisition of skills, values, attitudes, and behaviours that enable learners to reason, anticipate, critically think and make informed decisions to deal with issues relevant to the sustainability of nature, environment, people, society. (UNESCO, 2015).



## 2. Education for Sustainable Development (ESD).....

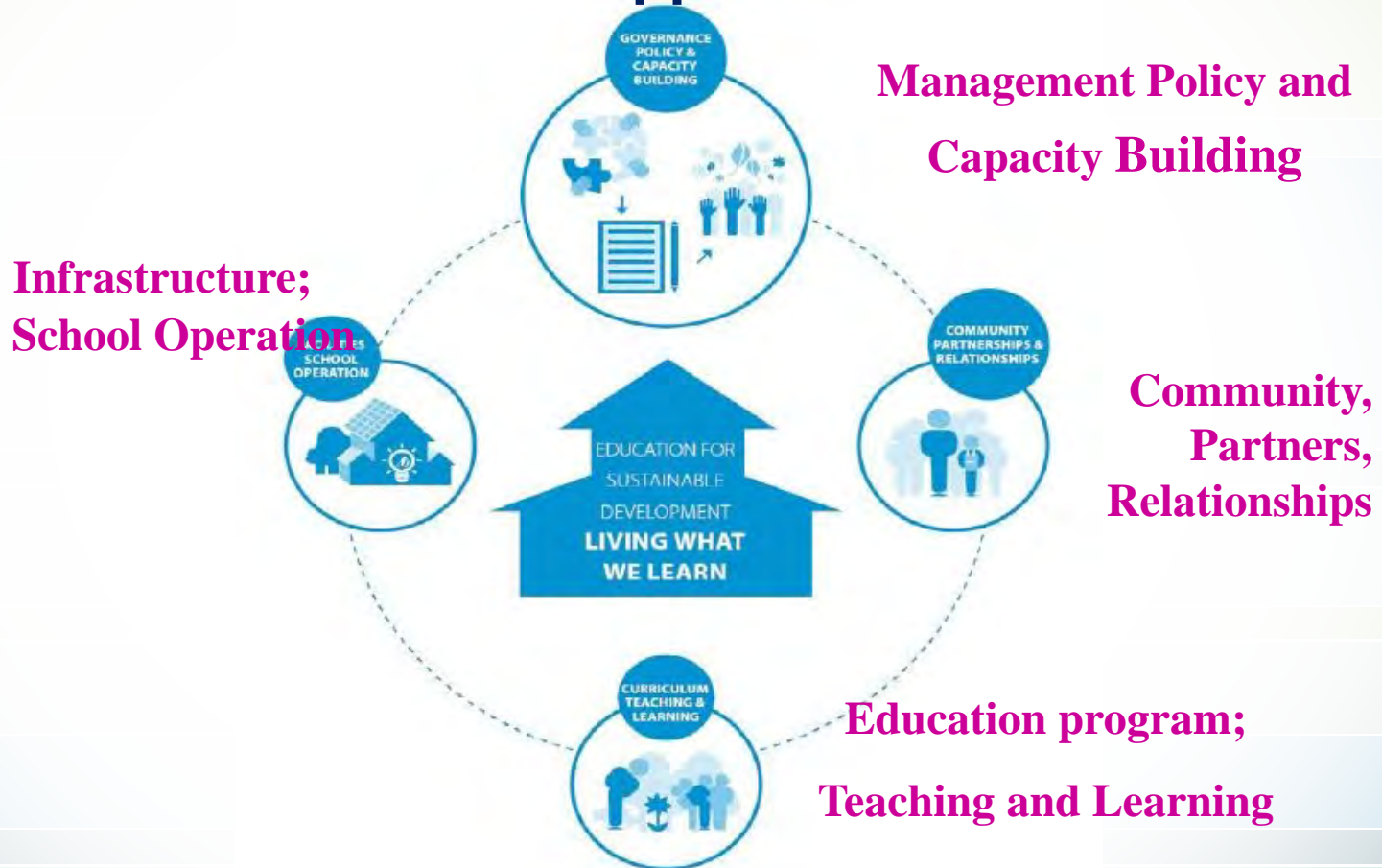


**New Pillar of Learning  
(UNESCO 2009)**

**“Learning to Transform Oneself  
and Society”**

# Education for Sustainable Development Goals (SDGs)

## School-Wide Approach (UNESCO, 2017)



# ESD Education Principles

- **Interdisciplinary and comprehensive**
- **Encourage critical thinking and problem-solving skills**
- **Value-oriented**
- **Multimodality (using a variety of approaches: music, movement, visuals)**
- **Participation**
- **Availability and suitability (local and international)**

# Education on Intangible Cultural Heritage

## Forms of Expression

- ✓ Oral traditions and expressions, including language as a vehicle of intangible cultural heritage;
- ✓ Performing arts;
- ✓ Social practices, rituals and festive events;
- ✓ Knowledge and practices concerning nature and the universe;
- ✓ Traditional craftsmanship.

## Characteristics

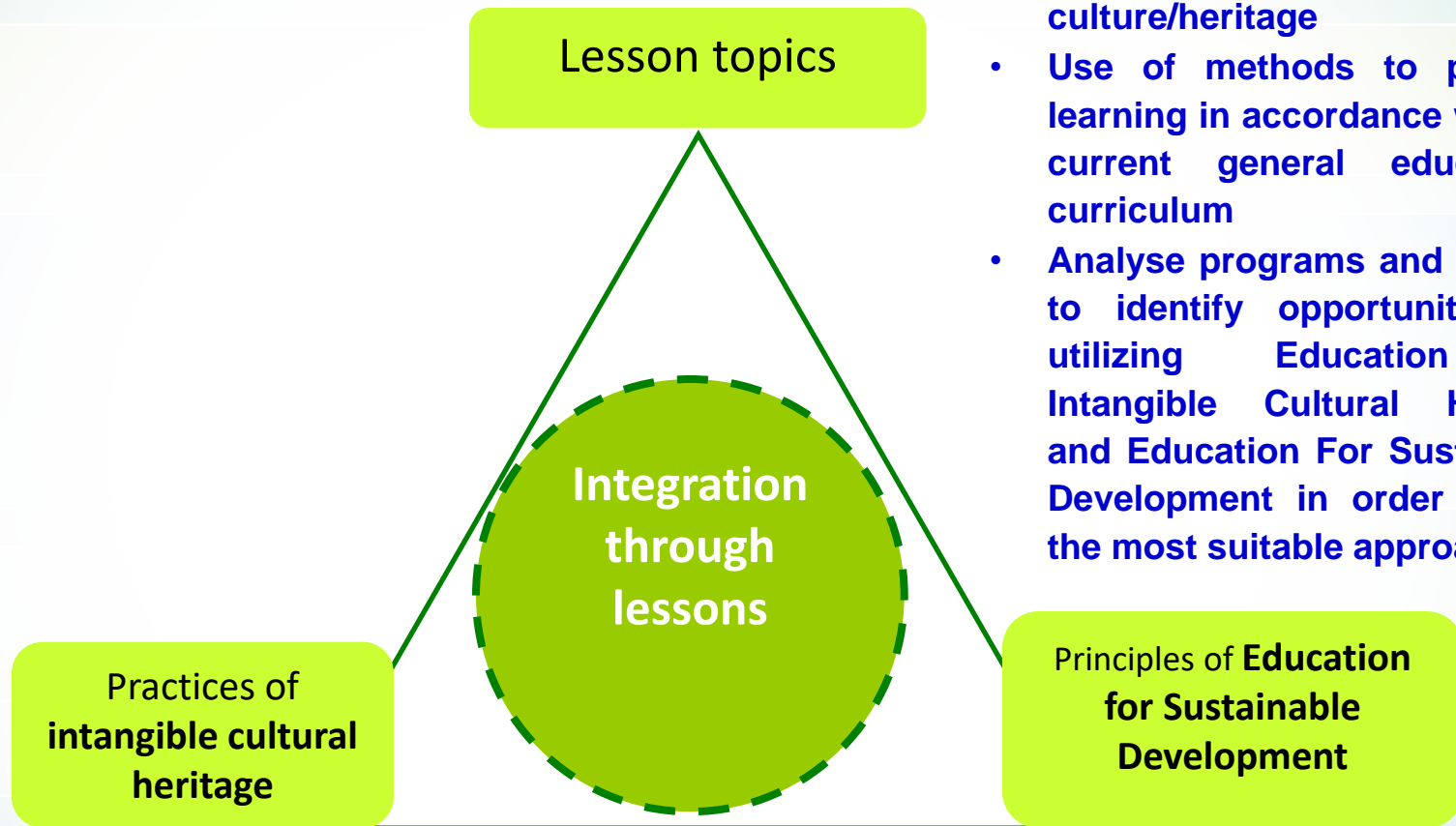
- ✓ Traditional, contemporary and alive
- ✓ Inclusive
- ✓ Representative
- ✓ Community-based
- ✓ A respect for human rights



#### 4. The Relationship Between Education For Sustainable Development And Education On Intangible Cultural Heritage

- ❖ Powerful, collective, responsible practices
- ❖ Transfer of knowledge and skills between generations
- ❖ Adaptability, creativity, innovation
- ❖ Use natural resources in a sustainable way
- ❖ Apply local economic and social structures

# 4. The Relationship ...



- To not just teach about culture/heritage
- Use of methods to promote learning in accordance with the current general educational curriculum
- Analyse programs and lessons to identify opportunities for utilizing Education On Intangible Cultural Heritage and Education For Sustainable Development in order to find the most suitable approach

## 4. The Relationship ...

✓ Thus, Education On Intangible Cultural Heritage in schools is also a means to implement one of the sustainable development goals (4.7). Educating on cultural heritage is not only beneficial in **terms of culture**; it also helps students **build up essential life skills, promote social relationships, preserve the living environment, and improve the quality of life.**

✓ Currently, policies on Education For Sustainable Development have been issued, including those related to Education On Intangible Cultural Heritage. Importantly, teachers need to be equipped with specific knowledge and skills to implement this educational content in high schools effectively.



Thank you  
Teachers!

0988 962 747  
[bthanhxuan@gmail.com](mailto:bthanhxuan@gmail.com)



# MATRIX AND LESSON PREPARATION STEPS



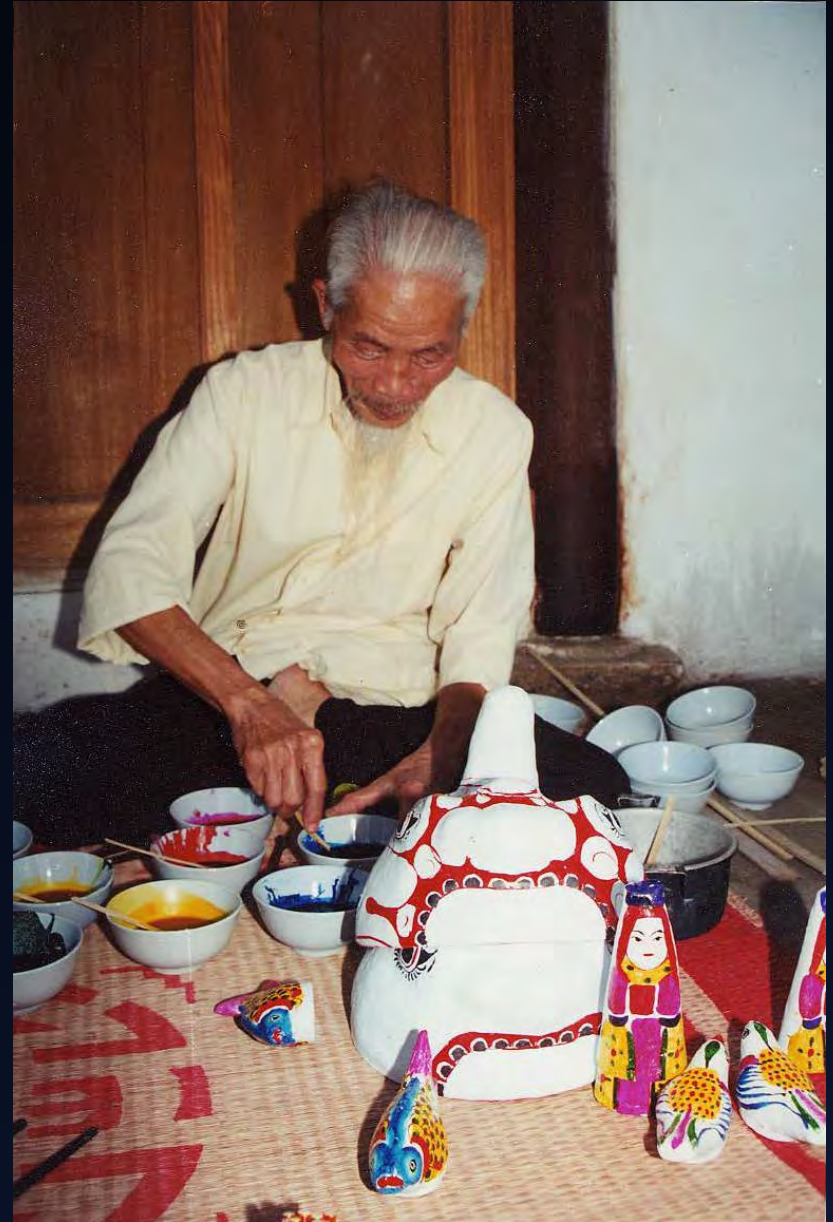
VU HONG NHI, VIETNAM MUSEUM OF ETHNOLOGY

# LESSON PREPARATION STEPS

- Teachers play a very important role in incorporating intangible cultural heritage into lessons. Teachers are experts in selecting the contents and elements of intangible cultural heritage to integrate in different lessons in a logical and effective manner.
- The implementation process used by teachers can be divided into different steps, depending on the subject, the lesson and the level of engagement of each person. However, to perform successfully, teachers need to take note of the following:

## ***Step 1: Study, research, and list out intangible cultural heritage***

- *Teachers need to:*
- Clearly understand the concept and characteristics of intangible cultural heritage, especially those to be chosen for integration into the lesson.
- Use different methods of searching information in order to learn and capture knowledge about the types of intangible cultural heritage in Vietnam and in local area through different sources.
- Make a brief list of the intangible cultural heritage of the locality or ethnic group.
  - + Purpose: for convenient further reference and use;
  - + The list should cover the following contents: name of the heritage, place of the heritage, formation process of the heritage, characteristics of the heritage, community creating and nurturing the heritage, values of the heritage, the practice of heritage in the contemporary context;



## ***Step 2: Find a story to connect the intangible cultural heritage and the lesson content***

- *Teachers need to:*
- strongly understand the program framework and the knowledge to transfer in each lesson;
- have strong knowledge on stable development;
- study all lesson contents in the textbook program, based on the existing list of intangible cultural heritage, finding the link between scientific knowledge to be transferred to students and the characteristics of the intangible cultural heritage; and
- make a summary of connections among *subject knowledge, characteristics and/or values of the heritage and knowledge of sustainable development.*
- *Note:* one lesson can be illustrated by various kinds of heritage which conveys different information of sustainable development to avoid boredom.
- With reference to the conditions of the school's facilities and teaching abilities of the teachers, select an appropriate intangible cultural heritage to prepare detailed lesson designs associated with that intangible cultural heritage and information about sustainable development.

## ***Step 3: design the lesson plan***

- *Teachers need to:*
- ensure to integrate intangible cultural heritage into lessons, to transfer both subject knowledge and information about sustainable development;
- study secondary materials related to the selected intangible cultural heritage, identify additional information and images to develop the lesson content; and
- determine the form to add information and images (field research, consultation from experts and researchers) while referring to newly updated secondary documents on heritage.
- *Integrated lessons should satisfy the following requirements:*
- + convey the subject content correctly and fully according to the prescribed program;
- + balance the amount of time spent for the subject knowledge, information about intangible cultural heritage and knowledge of sustainable development; ensuring the class time as prescribed;
- + determine the contents to be prepared in advance for both teachers and students to make the lesson highly effective; and
- + use a student-centered approach, enabling students to actively explore subject knowledge, intangible cultural heritage and sustainable development through active learning methods.



## *Some recommendations on interactive activities:*

- + presentation by individuals or groups;
- + acting via teamwork or role-playing;
- + making models from existing materials which are easily acquired, and presentations by individuals or groups;
- + taking photos following prescribed topics and organizing a gallery by classes working in groups;
- + recording and interviewing people to make films introducing cultural heritage including teachers, the school management board and students;
- + inviting specialists, researchers, artisans holding intangible heritage to participate in the lesson;
- + playing games related to the heritage contents, working in groups; and
- + field trips (for extra-curricular lessons).
- *Teaching will be more effective if teachers are able to study and learn about heritage in reality.*



# Guiding Visitors to See the Exhibition



## ***Step 4: attempt teaching activities, collect reactions and suggestions, and improve the lesson plan***

- If possible, teachers should organize test lectures to collect reactions and suggestions to test and compile the following:
  - The relevance of lesson content with intangible cultural heritage;
  - The logic between the knowledge of sustainable development and the value of intangible cultural heritage and subject knowledge;
  - The feasibility of the teaching method and degree of association of cultural heritage with the lesson; and
  - The rationality of lesson length, time for each type of knowledge.
- In order to meet the requirements of the course's program, based on post-trial evaluations, teachers can:
  - + Combine or replace activities as appropriate;
  - + Adjust the time for each activity; and
  - + If necessary, teachers continue to add more materials and facilities for the lesson.

## ***Step 5: perform teaching activities using intangible cultural heritage***

- Arrange the well-designed lesson in the subject's teaching plan according to the school's academic schedule for the school year.
- During the teaching process, teachers continue to propose evaluations and recommendations to adjust and supplement the lesson plan with the Board of Directors and the subject department in order to get the optimal lesson.
- In order for the lesson to be effective, teachers need to be well-prepared and fully qualified for the organization of teaching activities to take place safely as planned in class or at heritage sites.
- If the lesson takes place at a cultural heritage site, teachers should have specific requirements for students to learn and perform *before, during and after* the lesson.
- Using a questionnaire method after each lesson to evaluate the results and collect the students' requirements which will help teachers to improve the lesson.

## *The questionnaire should cover the following contents:*

- + the scientific knowledge students learn from the lesson;
- + the information about the cultural heritage integrated in the lesson that students have to acquire;
- + the knowledge about sustainable development that students learn from the lesson;
- + the student's feelings about the lesson;
- + what students want to know more about cultural heritage; and
- + what the knowledge about sustainable development that students acquire means for their lives.
-



# STEPS TO PREPARE A LESSON WITH INTANGIBLE CULTURAL HERITAGE

Step 1

- Study, research and list the intangible cultural heritage

Step 2

- Find the connection between the intangible cultural heritage and the lesson content

Step 3

- Prepare the lesson plan

Step 4

- Try the teaching activities, collect reactions and improve the lesson plan

Step 5:

- Perform teaching activities using intangible cultural heritage

# MUSEUM STAFF WITH LESSON PREPARATION STEPS

Step 1

- Understand the content of the program, subjects, and lessons

Step 2

- Find the connection between the intangible cultural heritage and the lesson

Step 3

- Prepare matrix and experience activities

Step 4

- Practice, get feedback and then improve the program

Step 5:

- Perform teaching activities at the Museum

# MATRIX AND SOME EXAMPLES

Grade & Lesson	Knowledge To Be Acquired	Associated Intangible Cultural Heritage	Characteristics of Intangible Cultural Heritage	Sustainable Development (knowledge, skills and values)
<p><b>Grade 6</b>  <i>Experience activity 6</i>  <i>Social activities and community service</i>  <i>Cultural, friendship and cooperation activities</i></p>	<p>Playing a tug of war game in Vietnamese, Cambodian, Korean and Philippine styles, and:</p> <ul style="list-style-type: none"> <li>- Pointing out the purpose of cooperation, the need for cooperation with others and the significance of international cooperation in social life; demonstrating respect and preservation of traditions, sharing and respecting for differences among individuals and</li> </ul>	<p><i>Ceremonies and tug of war games in Vietnam, Cambodia, South Korea, Philippines</i></p>	<ul style="list-style-type: none"> <li>- Ceremonies and tug of war games are widely practiced in rice-growing cultures in East and Southeast Asia, to wish for favorable conditions of rain and wind, abundant crops or predictions related to success or failure of a cultivation effort.</li> <li>- Depending on each member country, ceremonies and tug of war games are held at the national level or in certain regions within each country.</li> </ul>	<p>The value of equality and knowledge of the game are transmitted through oral skills or through observation and direct participation; diversified practices according to the specific ecological conditions of each region. They enhance dialogue and promote respect</p>



# EXAMPLE OF MATRIX FOR EXPERIENCE ACTIVITY



# MATRIX AND SOME EXAMPLES

Grade & Lesson	Knowledge To Be Acquired	Associated Intangible Cultural Heritage	Characteristics of Intangible Cultural Heritage	Sustainable Development (knowledge, skills and values)
<p><b>Grade 6</b>  <i>Experience activity 6</i>  <i>Social activities and community service</i> -  <i>Cultural, friendship and cooperation activities</i></p>	<p>Participate in a performance and analyze the meaning of international cooperation and demonstrate the spirit of friendship and peace with other ethnic groups.            Express respect for the performers.            Manage some situations that may arise when working together.            Know how to coordinate with others when trying to</p>	<p><i>The folk arts of Southern amateur music</i></p>	<p>A popular performing art form in the South of Vietnam, born at the end of the 19th century from the needs of the community and reflecting the thoughts and feelings of the southern people - the gardens and wetlands with an industrious, generous, open, simple but loyal and courageous lifestyle.            Currently, Southern amateur music has been popular in many places: in festivals.</p>	<p>The value of equality and knowledge of the music are transmitted through oral skills or through observation and direct participation;            Enhance dialogue and promote respect for cultural diversity among peoples.</p>

# EXAMPLE OF MATRIX FOR EXPERIENCE ACTIVITY

*Lesson for Grade 6*  
**Experience activity 6**

*Social activities and community service - Cultural, friendship and cooperation activities*

**INTANGIBLE CULTURAL HERITAGE**

*The folk arts of Southern amateur music*

**Knowledge need to be acquired**

***Attending a performance of the Southern Amateur music:***

- Analyze the meaning of international cooperation and demonstrate the spirit of friendship and peace with other ethnic groups; and
- Manage some situations that may arise when working together: know how to coordinate with others when trying to play musical instruments or sing traditional music.

**Characteristics of Intangible Cultural Heritage**

Reflecting the thoughts of the Southern people, their liberal and courageous lifestyle. Performing in festivals, anniversaries, weddings, birthdays, gatherings, etc.

**Sustainable development (knowledge, skills and values)**

Community solidarity; Creativity on the basis of traditional heritage to enrich people's spiritual life; Understanding lifestyle behavior through lyrics; Improving the quality of spiritual life thanks to entertainment.

# MATRIX IN NATURAL SCIENCE SUBJECTS

Grade & Lesson	Knowledge To Be Acquired	Associated Intangible Cultural Heritage	Characteristics of Intangible Cultural Heritage	Sustainable Development (knowledge, skills and values)
<p><b>Grade 6</b> Forces and movement</p>	<p>Understand thrust and pull forces and their effects. Examples of contact forces: collision force, elastic force, tension force, resting friction force, sliding friction force, air resistance.</p>	<p><i>Ceremonies and tug of war games in Vietnam, Cambodia, South Korea, Philippines</i></p>	<p>When playing, traction is generated from the two teams; frictional force (sliding friction force) occurs between the players' legs and the ground and between the players' hands and the rope; tension of rope; air resistance, especially when it's windy, etc.</p>	<p>The value of equality and effectiveness of cooperation and coordination in group work. To respect and be proud of the cultural heritage of the nation.</p>

# EXAMPLE OF MATRIX FOR NATURAL SCIENCE SUBJECTS

Intangible  
Cultural  
Heritage  
*Tay  
Nguyen  
gong  
cultural  
space*

## Characteristics of Intangible Cultural Heritage

The size, shape and material of the gong and the sound they emit; different ways to play the gong, adjusting the gong to change the sound quality.

## Sustainable development (knowledge, skills and values)

- To respect and be proud of the unique music of the nation;
- value of teamwork and community cohesion; and
- the need to protect and maintain the cultural heritage of the nation.

*Lesson for Grade 7  
Natural science*

*Sound - from oscillation  
to sound*

## Knowledge to be acquired

Understand that sound waves are produced by vibrating objects and transmitted in the environment by vibrations of environmental elements (sound is only available when there is force acting on the emitting object).

# INFORMATION COLLECTION METHODOLOGY

*Vu Phuong Nga*  
Vietnam Museum of Ethnology

# Methods of information collection

- Study existing document references
- Ethnographic fieldwork
  - + Field research
  - + Observational participation
    - Monitoring
    - Interviewing

# + Study/refer to documents

- **Research books**
- **Specialist magazines**
- **Newspapers ( written, pictures and audio )**
- **Photographs and videos**
- **Internet, etc.**



# Observational participation

**Observational participation is the cornerstone of cultural anthropology. It requires a close approach to the research subjects and makes them comfortable with your presence so that you can observe and record information about their lives.**

# Five principles

- Choose a convenient site for the research.
- Prepare necessary papers about yourself and your project.
- Make use of your own personal relationships.
- Think carefully about your answers to your questions.
- Spend your time on familiarizing yourself with the social and natural foundations of the study site.

# Informants

- Find the key informants: do not make an impulsive choice, and carefully check the role and the position of prospective informants (ensure that the selected person does not impede your contact with other important informants).
- Some informants sometimes may give you incorrect information.
- Payments for informants (causing potential ethical issues).

# Monitoring

- Direct monitoring with reaction.
  - + Continuous monitoring (CM) is observing a subject or a group of subjects and recording their behavior as honestly as possible.
  - + Application of technology in continuous monitoring: recording audio and video.
  - + Monitoring with interaction.
- Discreet monitoring.

# Interviewing

- ***Informal interviewing***: relaxed control of the subjects and recollection of the interview content after the interview ends.
- ***Unstructured interviewing***: have a clear plan but control responses of the informants as little as possible in order to make the informants open up and express themselves naturally.
- ***Semi-structured interviewing***: interviewing with instruction.
- ***Structured interviewing***: interviewing using a clear and controlling plan.

# Unstructured interviewing

- Start of the interview: introduce yourself to the subject, why they have been chosen, encourage them to interrupt, and ask for their permission to record.
- Allow the informants to lead.
- Benefits:
  - + Flexible.
  - + Helps to build the initial relationship with the informant.

# Probing

- Silent probing
- Repeated probing
- Probing with long questions
- Probing by leading
- Talkative informants
- Partial assertion (bait)

# Observational participation skills

- Study the language used.
- Develop a clear awareness of all details of everyday life.
- Develop your memory.
- Maintain your ethical standards.
- Develop your writing skills.
- Wander
- Stay objective in your research.





"You can't build a hut, you don't know how to find edible roots, and you know nothing about predicting the weather. In other words, you do *terribly* on our I.Q. test."



**The author with members of a Jama'at in Mae Sot, Northwestern Thailand**

**Thank you!**

# PHOTOVOICE


## VOICE FROM PHOTOS

*Vu Phuong Nga*  
**Vietnam Museum of Ethnology**

# What is photovoice?

Photovoice is the method used and developed by Caroline Wang and her colleagues to describe their work with the Yunnan Women's Development and Reproductive Health Program in China.

*“Please ask people to express their lives, perspectives and experiences using photographs and explanations.”* (Wang and Burris 1997)



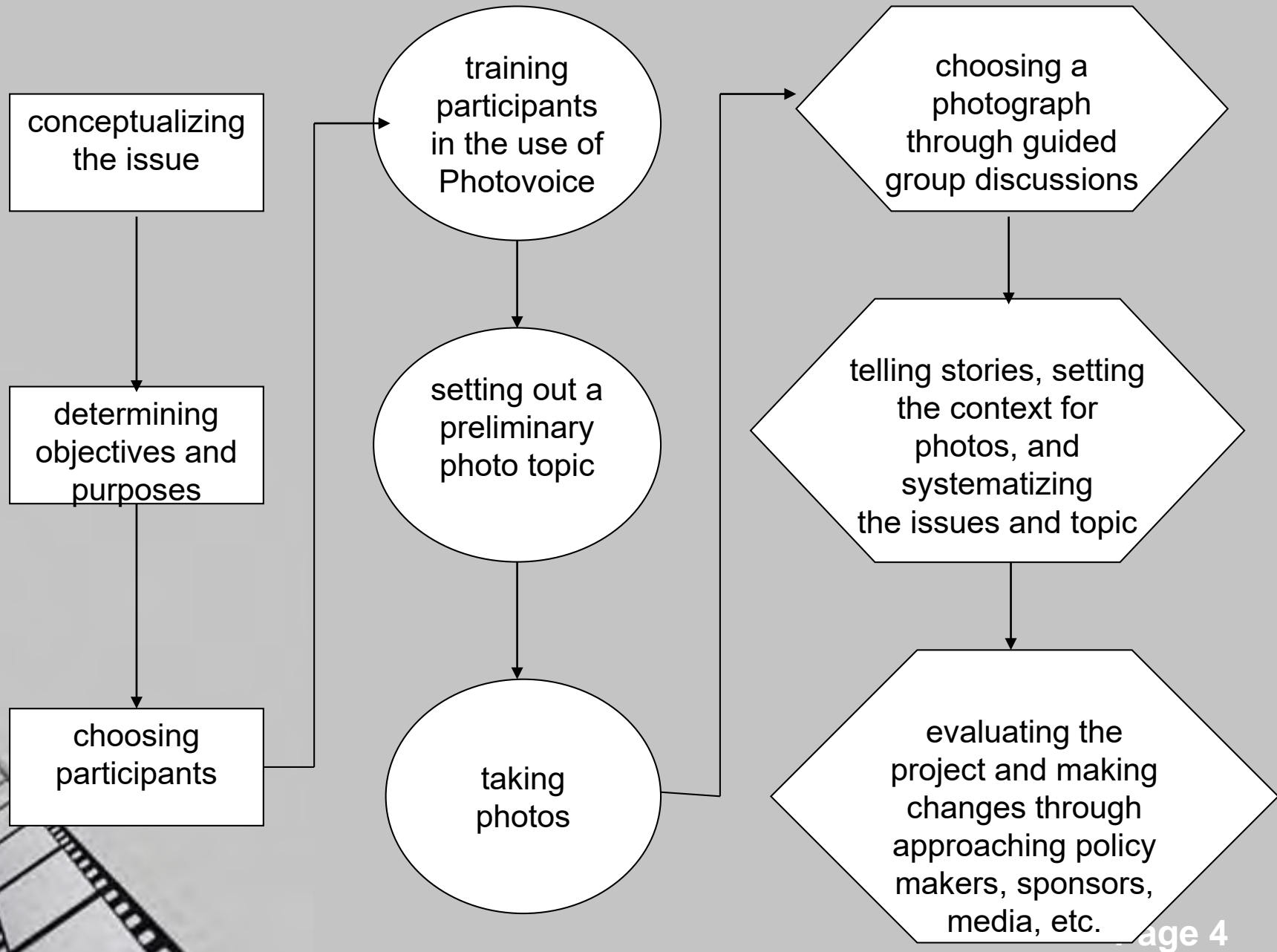
**Photovoice is a method whereby one can identify, express and enhance his/her community through a specific imaging technique.** (Wang and Burris 1997: 369)

# Objectives of photovoice

- allowing participants to record and reflect different issues in their community;
- fostering critical dialogue and knowledge regarding personal and community issues through large and small group discussions on photographs;
- access to policy makers. (Wang and Burris 1994, 1997)



# Procedures to perform a photovoice project



## **Example: *residents of the Old Quarter talking about intangible cultural values***

- Conceptualizing the issue: intangible cultural heritages are not only national cultural heritages but also ordinary things in daily life such as knowledge of trading, life styles of local people, etc.
- Determining objectives and purposes: approaching Old Quarter residents to learn and speak about local intangible cultural values.



## **Example: *residents of the Old Quarter talking about intangible cultural values***

- Choosing 20 people living in Hang Buom street area. These people should be of different genders, be aged 18-75, be of different occupations and backgrounds (such as being originally from Hanoi or being non-residents).
- Training participants to use Photovoice.
- Giving a specific photo topic.
- Taking photos.
- Guiding group discussions to choose taken photos.

# Example: *residents of the Old Quarter talking about intangible cultural values*

- Telling stories, setting the context for photos, and systematizing the issues and topics.
- Commercial and cultural space.
- Style of cuisine.
- Knowledge about the natural environment.
- Knowledge about folklore and art.
- Knowledge about behaviour and conduct.
- Consciousness of personal origin (family, home village).
- Morality and ethical standards.
- Faith, beliefs, and religion.
- Holders of cultural heritage.

# *A new cultural value?*

Photo 1: Nguyen Van Sam, 71 years old, No. 85 Hang Buom, Night Market in the Old Quarter. According to Sam, “Night markets make the Old Quarter more lively. It is very boring if there is no night market.”



Photo 2: Nguyen Huyen Chi, 25 years old, No. 3 Noi Mieu Alley, Hang Ma Street, in the days close to Tet.

Chi said, “Markets open not only in daytime, but also in night time.”



# The charm of the Old Quarter

Photo 1: Hoang Anh Thu, 20 years old, No. 12 Ta Hien/Hang Ma Street: the days close to Tet.

- Photo 2: Nguyen Huyen Chi, 25 years old, No. 3, Noi Mieu Alley, street: vendors outside the Dong Xuan Market gate.

- Photo 3: Hoang Anh Thu, 20 years old, 12 Ta Hien: selling red envelopes and greeting cards on Hang Duong Street. He said, "Although it's too crowded and frustrating in the Old Quarter, many people still do not want to move. Firstly, they are familiar with this crowded but lively life and secondly, it's very convenient. Once you get out of the house, you can access all kinds of things" (Nguyen Van Hoanh, 70 years old, 71 Hang Buom)



## Example: *residents of the Old Quarter talking about intangible cultural values*

- Evaluating the project, making changes through reaching to policy makers.
- In March 2010, a workshop at the Old Quarter Cultural Center was organized in order to summarize the three-year study on the *Sustainable Urban Development Program* including the project of *Sustainable Development of Hanoi's Old Quarter*.
- As a result of the research results, the Management Board of the Old Quarter under the Department of Culture, Sports and Tourism was established at Quan De Pagoda (No. 28, Hang Buom) on March 29, 2010 in order to honor intangible cultural values and provide information to the public.

# Areas to apply Photovoice

- Medicine and health (HIV, etc.).
- Education.
- Environment (climate change, etc.).
- Local knowledge.
- Culture (tangible and intangible).
- Issues of daily life.
- Using metaphorical images to talk about past experiences of invisible trauma.

.....



...that's how I felt...right after my accident, that there was no connection and there were so many missing links as I tried to begin living again...it was kind of like living in the middle of nowhere...When I saw that, well, that seemed like a perfect way to sum it all up, you know

Source: Pre-pilot study 2005  
Photographer: Laura Foley

... this is what I felt right after my accident: there was no connection and there were so many missing links again. It was kind of like living in the middle of nowhere...

...When I saw this image, well, that seemed like a perfect way to sum it all up, you know. Using metaphorical images to talk about past experiences of invisible trauma

# Teachers can apply Photovoice to which subjects of intangible cultural heritage?

- Asking students to take photos of the intangible cultural heritage around them.
- Analyzing the results based on the photos collected.





**Thank you!**



# APPENDIX 2

## Documents

1. General information of the international workshop
2. Program schedule of the international workshop
3. List of participants of the international workshop
4. Presentation materials by NCCA
5. Presentation materials by VME and VNIES

## **General Information for counterpart institutions**

### **1. Background**

On 25 September 2015, the 70th General Assembly of the United Nations adopted a new agenda. The agenda sets the Sustainable Development Goals (SDGs), which consist of 17 universal goals and 169 targets. The SDGs are the common goals shared by the international community to realise the sustainable world in order to leave no one behind. UNESCO emphasises the contribution of culture to the sustainable development. In the Major Programme IV of the 39C/5, UNESCO outlines the contribution of culture to the SDGs, where potential contribution of intangible cultural heritage (ICH) is expected in SDGs 2, 4, 5, 11 and 17. At the twelfth session of the Intergovernmental Committee, a decision was made to dedicate its second funding priority to the safeguarding of ICH in formal and non-formal education, testifying a growing need for its contribution to the goal 4, which stipulates “Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all”.

With this background, the project is designed to help teachers, administrators, cultural bearers and students aware of importance of ICH in their own communities and promote the quality of education through such activities as creating guidelines that aim to incorporate ICH into formal or non-formal education and using them in actual teaching setting. Acquiring these knowledge and skills in each community is inevitable to achieve the goal 4, especially the target 4.7 “appreciation of cultural diversity and of culture’s contribution to sustainable development”.

To achieve these objectives, International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI) launched the project in fiscal year 2018, designating Viet Nam and the Philippines as a target country for formal education and non-formal education respectively. In fiscal year 2018, the guidelines for lower secondary level in schools in Viet Nam and for the community-managed non-formal learning centre in the Philippines were drawn up by both countries by incorporating unique ICHs in communities into educational materials. The guidelines reflected outcomes of a series of research in both countries, and advices and ideas from experts at the international symposium in Nara, Japan held on 21-22 January in 2019.

In fiscal year 2019, the guidelines created in fiscal year 2018 are verified in actual schools in the Philippines and Viet Nam. The guidelines will be printed and distributed to the communities and schools in the areas where the ICHs in the guidelines exist, and used for feasibility study. The feasibility study will confirm how effective the guidelines are used in actual settings and whether teachers and students recognize the importance of their own ICHs and acquire the knowledge and skills related to the ICHs.

## **2. Purpose**

The purpose of the international workshop is to share the results of the feasibility study, respectively conducted by counterpart institutions in September 2019 and monitoring organised in the Philippines and in Viet Nam in October 2019, to discuss challenges and problems emerged from the feasibility study and monitoring and to obtain advice and recommendations from experts in order to revise the guidelines created in fiscal year 2018 by inviting the researchers and experts in the Philippines and Viet Nam who have been working on the project "Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education", along with Japanese experts.

## **3. Organiser**

International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region

## **4. Cooperating Institution**

National Commission for Culture and the Arts (NCCA)

Vietnam Institute of Educational Sciences (VNIES)

Vietnam Museum of Ethnology (VME)

## **5. Venue and Dates**

Venue: Room 2 Heiseikan, the Tokyo National museum

Dates: 28-29 November 2019

## **6. Participants**

Experts from VNIES, VME and NCCA and experts from universities and institutions in Japan.

Observers from several countries in the Asia-Pacific region will be attended

## **7. Temporary schedule plan**

The first day

1. Introduction
2. Summary of the feasibility study from The Philippines
3. Monitoring report in the Philippines
4. Summary of the feasibility study from Viet Nam
5. Monitoring report in Viet Nam
6. Comments/Discussions
7. Wrap up

The second day

1. Orientation of summarising of the Day1 results and confirmation of the schedule in FY2019
2. Closing

#### **8. Expected Results**

Experts from the Philippines and Viet Nam are expected to learn effectiveness and challenges of using guidelines in formal and non-formal education and obtain advice and recommendations from participants to revise their guidelines in order to make them use in wide range of educational settings.

Participants are expected to cultivate their understanding of importance of incorporating ICHs into education and of contribution of the guidelines to achieve SDG4, especially the target 4.7.

#### **9. Secretariat**

International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)

Address: Sakai City Museum, 2 Mozusekiun-cho, Sakai-ku, Sakai City, Osaka, Japan

Tel: +81-72-275-8050 / Fax: +81-72-275-8151

E-mail: [irci@nich.go.jp](mailto:irci@nich.go.jp)

Kazue Sasaki

[sasaki-k5u@nich.go.jp](mailto:sasaki-k5u@nich.go.jp)

## Programme Schedule

### Day1 : Thursday 28 November

- 10:00-10:30 Introduction  
Opening Remarks  
Mr. Wataru Iwamoto, Director-General, IRCI  
Mr. Fumiyasu Hirashita, MEXT  
Ms. Duong Bich Hanh, Programme Specialist for Culture,  
UNESCO Bangkok Office
- 10:30-11:15 Summary of the feasibility study from The Philippines  
Presenters: Ms. Renee Talavera, Ms. Nilda Mangilay &  
Ms. Renefe Tremedal,  
National Commission for Culture and the Arts (NCCA)
- 11:15-11:45 Monitoring report by experts and IRCI in the Philippines  
Presenters: Ms. Liou Lin-Yu, Professor, Nara University of Education  
Ms. Misako Ohnuki, Deputy Director-General, IRCI
- 11:45-13:30 Lunch Break
- 13:30-14:15 Summary of the feasibility study from Viet Nam  
Presenters: Ms. Pham Thi Thuy Chung, Ms. Vu Hong Nhi &  
Ms. Vu Phuong Nga,  
Vietnam Museum of Ethnology (VME)  
Ms. Nguyen Thi Hong Va, Mr. Luong Viet Thai &  
Ms. Bui Thanh Xuan,  
Vietnam Institute of Educational Sciences (VNIES)
- 14:15-14:45 Monitoring report by experts and IRCI in Viet Nam  
Presenters: Mr. Masahisa Sato, Professor, Tokyo City University  
Mr. Wataru Iwamoto, Director-General, IRCI
- 14:45-15:00 Break
- 15:00-16:45 Comments/Discussions for revising the guidelines
- 16:45-17:00 Wrap up
- 17:30-19:00 Dinner  
Venue: Hotel Okura Yurinoki

Day2 : Friday 29 November

10:00-11:15 Orientation of summarising of the Day1 results and confirmation of the schedule in FY2019 with the Philippines and Viet Nam.

11:15-11:30 Closing

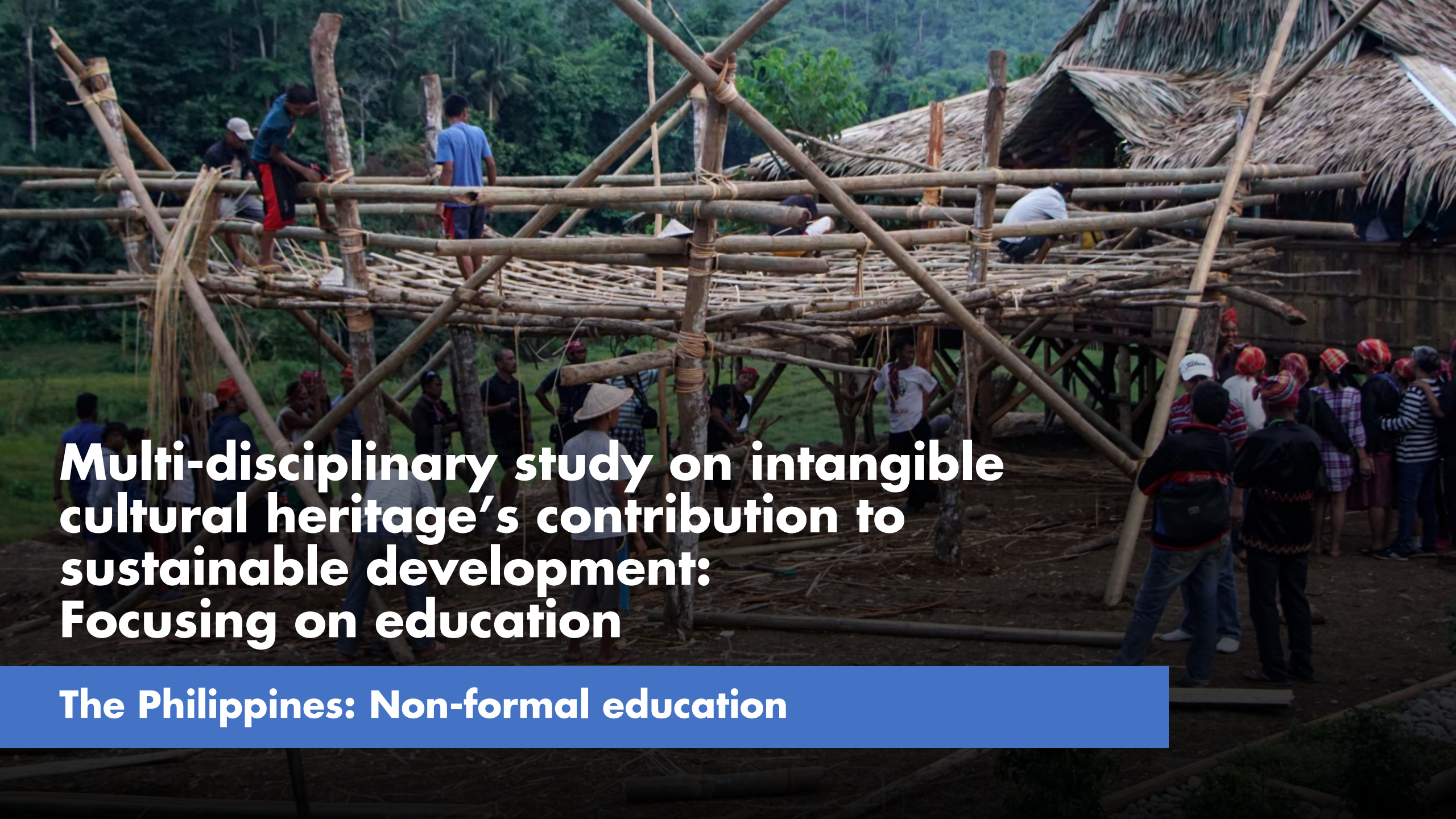
## List of Participants

<b>Vietnam Museum of Ethnology (VME)</b>	
Ms. Pham Thi Thuy Chung	Researcher
Ms. Vu Hong Nhi	Researcher/Deputy Head of Education Department
Ms. Vu Phuong Nga	Researcher/Deputy Head of the Audio-visual Department
<b>Vietnam Institute of Educational Sciences (VNIES)</b>	
Ms. Nguyen Thi Hong Van	Deputy Director, Scientific Research Management, Training and International Cooperation
Mr. Luong Viet Thai	Deputy Director, Research Management, International Relations and Training Department
Ms. Bui Thanh Xuan	Deputy Director, Research Division for Continuing Education
<b>National Commission for Culture and the Arts (NCCA)</b>	
Ms. Renee Talavera	Head, Cultural Communities and Traditional Arts Section
Ms. Nilda Mangilay	Subanen Cultural Master
Ms. Renefe Tremedal	SLT Learning Guide Local Project Coordinator
<b>UNESCO Bangkok</b>	
Ms Duong Bich Hanh	Programme Specialist for Culture
<b>Ministry of Education, Culture, Sports, Science and Technology, Japan</b>	
Mr. Fumiyasu Hirashita	Deputy Director-General for International Affairs
<b>Resource Persons</b>	
<b>Nara University of Education</b>	
Ms. Liou Lin-Yu	Professor, Department of Music Education
<b>Tokyo City University</b>	
Mr. Masahisa Sato	Professor, Graduate School of Environmental and Information Studies
<b>Tokyo National Research Institute for Cultural Properties</b>	
Mr. Tomo Ishimura	Head, Audio-Visual Documentation Section



Multi-Disciplinary Study on Intangible Cultural Heritage's Contribution to Sustainable Development:  
Focusing on Education

<b>Observers</b>	
<b>Indonesia: Dewi Fortuna Community Learning Center</b>	
Mr. Kristian Apriyanta	Representative
<b>Malaysia: George Town World Heritage Incorporated</b>	
Ms. Ming Chee Ang	General Manager
<b>Bangladesh: Dhaka Ahsania Mission (DAM)</b>	
Mr. Ehsanur Rahman	Executive Director
<b>Kyrgyz Republic: Taalim-Forum public foundation</b>	
Ms. Almagul Osmonova	Director
<b>Secretariats</b>	
<b>International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)</b>	
Mr. Wataru Iwamoto	Director-General
Ms. Misako Ohnuki	Deputy Director-General
Ms. Kazue Sasaki	Associate Fellow
Ms. Yasuyo Umeda	Associate Fellow



# **Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education**

**The Philippines: Non-formal education**

# Outline of the presentation



Background



Results of the feasibility study (Effectiveness of the guidelines)



Results of the feasibility study (Challenges encountered)



Contributions to education in the Philippines



Contributions to community development



Contributions to SDG target 4.7



Raw video of the actual use of the guidelines

The School of Living Traditions (SLT) guidelines developed and published were pilot-tested in five (5) SLT centers, namely:

- Lakewood SLT as the center
- Josefina SLT
- Dumalinao SLT
- Kumalarang SLT
- Bayog SLT



**MULTI-DISCIPLINARY STUDY**

**ON INTANGIBLE CULTURAL**

**HERITAGE'S CONTRIBUTION**

**TO SUSTAINABLE DEVELOPMENT**

**FOCUSING ON EDUCATION**

A GUIDE FOR FACILITATORS AND LOCAL COORDINATORS  
FOR A SCHOOL OF LIVING TRADITIONS ON THE BUKLOG THANKSGIVING RITUAL

# Learning Modules

- ❑ Learning Module 1: The Origin Myth of the *Buklog* (Oral Tradition)
- ❑ Learning Module 2: *Phaladyaan Subanen* (Subanen Traditional Dance and Music) (Performing Arts)
- ❑ Learning Module 3: Process of Making *Gasi* Traditional Wine (Social Practices)
- ❑ Learning Module 4: Traditional Farming System and Culturally Significant Plants: Revitalizing Indigenous Knowledge System (Traditional Knowledge)
- ❑ Learning Module 5: Attendant Rituals of the *Buklog* (Social Practices)

Background



National Commission for Culture and the Arts

# SLT Students

- Lakewood SLT – 75 students (8 to 18 years old)
- Josefina SLT – 36 students (8 to 15 years old)
- Dumalinao SLT – 35 students (8 to 18 years old)
- Kumalarang SLT – 26 students (10 to 20 years old)
- Bayog SLT – 20 students (15 to 20 years old)



## Results of the feasibility study (Effectiveness of the guidelines)

- Overall, the SLT learning guide have been useful and effective to facilitate the teaching of lessons on the ICH elements related to Buklog.
- The cultural masters who serve as teachers in SLTs, and the culture bearers see the learning guide as an educational tool that can systematize their process of teaching to the younger generation. Also, it has been a good documentation of how and what to teach about each element related to Buklog, since most of the cultural masters are old and may tend to forget what to incorporate in their lessons.

## Results of the feasibility study (Effectiveness of the guidelines)

- Content-wise, the educational material follows a logical organization of lessons, making it easier for the cultural masters connect or relate the topics and shift smoothly from one module to another.
- The photos included in the guidelines helped the students understand the Buklog better, especially for those who have not participated in the said ritual yet.
- The lessons likewise promote desirable values that will increase the understanding and appreciation of the students about their communities and cultural heritage.



## Results of the feasibility study (Effectiveness of the guidelines)

- According to the cultural masters and bearers, through this guidelines, active learning is reinforced. It also ensures transmission of ICH particularly the Buklog and all its attendant rituals and related practices.
- The students have also welcomed openly the use of this educational materials, saying that they were introduced to new approaches of learning and the teachers were able to incorporate creative strategies to teach them.



# Results of the feasibility study (Challenges encountered)

- The main challenge encountered in the use of the learning guide is the language used in the said material, which is English.
- The use of English as medium of the guideline does not promote the use of own language while learning. Given that the Subanen language is also endangered, it is better to document the ICH elements in the community's own language.
- Thus, translation of the learning guide to Subanen language for future SLT teachers to understand the content better is recommended.

**AN ORIGIN MYTH OF THE BUKLOG  
(DAMPALAN VERSION)**

A woman walked alone and hunched in the thick forest. The water was still. Her footprints showed and were softly heard. Rightly looked around with a dagger-like who softly touched the water for a drink. The woman kept walking and she reached a remote section of the river where wild grasses and weeds thrived. She looked around looked at a familiar spot and sighed. There, she picked a weed, searched to water level and found, and finally looked at the water as the twilight old memories.

A lamp with an unlit flame was coming the thick forest. The father was carrying a child, placed inside a gibbon basket behind his back. In his anxiety, upon reaching the middle of the river, the basket overturned.

A sudden gale on the flood-beds both fathers were able to cross safely to the upper bank of the river but when they opened the basket, their child was no longer inside. Only a piece of gibbon (gorilla) or a child was found inside the basket. Their daughter was gone and could not be found.

Little did the fathers know that the child drifted off to the riparian, a remote place, where tall grasses and weeds sprang their green stalks. The girl was startled there; she ate the fruit of the alien (cassava) plant in order to survive. A few years have passed. Then one day, a man of a foreign tribe of that area, who was good in making traps called *manghah*, saw and met the hunched young girl.

He said to her "How nice it is to call you as the princess of the Buklog riparian and mangrove. The girl reacted "I am not to be offended by your words, really, but I am not a princess. You see, I was taken from my home and I am the princess of weeds. These are my parents' tomb for because this is where I survived and grew up."

The man, seeing her state, decided to make his people. The girl, however, was not shy to grow and the man went on his grass leaves covering her entire body so, the man had to go back to his people to fetch her some clothes. When the man came back and the girl was properly dressed, together they went to his people and were warmly greeted by the young man's father, the *shuhuh*.

Immediately, the young girl was being welcomed by the man, wife, youth and child, and the young girl was welcomed. People arrived from all directions, bringing with them provisions such as food, rice, piggy bank and chicken. The prince celebrated and feasted for seven days and seven nights. Meanwhile, the princess remained by, next to the girl, and they became husband and wife.

As part of the wedding ceremony, the couple went to the river for a wash. After bathing, the girl went to the side during most of their hours, comb her long hair in front of the people facing the river, combing a strand of her hair behind and split into three pieces (twists). She then let her hair hang to the wind, and the three strands of hair were to flow to the ground. The hair that was chopped into three and given to become piggy and chickens. The prince then was thrown to the sea because the falling platform and another became a building for taking the wind. The Buklog (Buklog) (Buklog) that emerged in the sea and went. This type of celebration is called *Shuhuh* (Buklog).

After the celebration has finished, Prince's young woman, married her the ceremony of the wedding now be held. A very busy day changed her hair from children and prepared themselves for a wedding. The hair ceremony was observed at the main platform and before the girl's parents, brother (twins), sisters and relatives (other relatives). Then, the people agreed the ceremony in the west too, where their relatives and many spirit equipment. The local community cannot avoid the Buklog three times before going up. Spiritually, before the Buklog ended, another marriage took place between the girl's younger brother and the husband's younger sister.

The woman then looked up, pleased for a while, and decided her story with these lines: "Buklog, the name (Buklog) (Buklog) now stands for the name Buklog at the water river, which were used as a hand of the two weddings of the two families that were married as their time."

... a boy completing her thoughts, she watched the husband, hair behind her hair behind secondary and head of home.





The foppy, the fermentation agent of the pangasinan rice for the *gasi*.

making. The following steps should be undertaken with utmost care and attention.

- 2.1 *Maghalom* or *bugas*;
- 2.2 Human or *halom* ug *humok* na, pa-*ughon* ang *bugas*;
- 2.3 *Sagulan* og *ngas sangkap* nga mga *hama-hama* *tamam* *sama* sa sil, *haya*, *gama* sa *ngabang*, *salat* sa *adlaw* sa *halapag*, *dehoyog* ug *alam* pa;
- 2.4 *Lubhon* ang mga *gipang-sagol* nga *sangkap* ug *bugas* *hama-hama* nga *mapalibas* *hini*;
- 2.5 *Alig-igon* ang mga *gelabok*;
- 2.6 *Karam* sa *tulig*;
- 2.7 *Hulmahon* *hini* nga *ma* *forma* og *lignin*;
- 2.8 *Hulad* og 3 to 4 *ka adlaw* *hanung* nga *andam* na nga *tipmahan* sa *karaming*.

**3. Reinforcing activity: Preparation of *dilintek* (tipasi sa *humay* or rice hull)**

The *dilintek* is an important ingredient for preserving the wine. The learning activity continues with the preparation of this ingredient:

- 3.1 *Sunogon* ang *dilintek*, *kahoy* ang *gandam* sa *pag-sunog* *samtang* *ulay-sabayon* og *tamam* *hama-hama* sa *lignin* na nga *matungog*;
- 3.2 *Fabugnaron* *humay* og *nanog*;
- 3.3 *Hulad* og *saka* *trig* *mabugnaron* *natipa-panda* sa *saka* *mud* sa *ralo* *ka adlaw*.

**4. Wrap-up, summary sounding-off and feedback**

When the first steps are nearly done, the facilitator wraps up the activities and motivate the young learners for the continuing lessons being prepared for the next days.

**LEARNING SESSION 3  
Completing the process of *gasi* making**

**1. Lesson opener: Gentle reminders**

The class is about to do the actual process of fermenting the

# Contributions to education in the Philippines

- The developed learning guide for the Subanen is the first educational material published for the SLTs. It will serve as guide or model for other SLTs across the Philippines to document as well the intangible cultural heritage that are being taught in their respective SLTs.



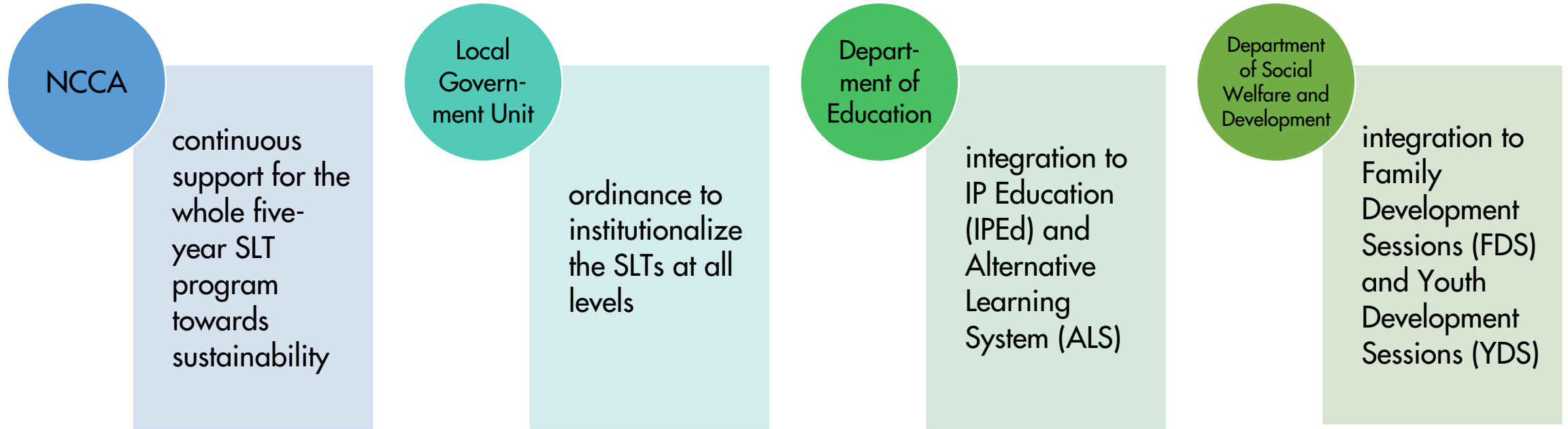


## Contributions to education in the Philippines

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- Moreover, during the dialogues of the community members with representatives from the Department of Education (DepED), it was discussed that the contents of the learning guide may be integrated to the Indigenous Peoples Education (IPEd) and the Alternative Learning System (ALS)—both are non-formal education in the Philippines.

- Several stakeholders have expressed their support to the Subanen communities in their dialogues during the pilot-test of the learning guide.



## Contributions to community development



All SLTs, including the Subanen SLT, ensure inclusive education for the young community members. The learning guide does not limit the lessons to only boys or only girls, neither to specific age group. There is also gender equality among the cultural masters who teach the lessons to the SLT students.

Contributions  
to SGDs



## Contributions to SDG target 4.7

ICH elements related to Buklog and the Buklog ritual itself are not being taught in formal schools even in the Zamboanga Peninsula. Through the learning guide, learners will acquire the knowledge pertaining to the roots of their culture, allowing the younger generation to understand their culture better. The publication of the learning guide has also been a way to promote cultural diversity, since the lessons will be integrated in formal education with other cultural communities.



**Multi-disciplinary study on intangible cultural heritage's contribution to sustainable development:  
Focusing on education  
The Philippines: Non-formal education**

**THANK YOU!**





Vietnam Museum  
of Ethnology  
(VME)



International Research Centre  
for Intangible Cultural Heritage  
in the Asia-Pacific Region  
(IRCI)



Vietnam Institute  
of Educational Sciences  
(VNIES)

**“Multi-disciplinary study on intangible cultural heritage’s contribution  
to sustainable development: Focusing on education”**

# **USING ICH IN TEACHING FOR EFFECTIVE LEARNING - A FEASIBILITY STUDY IN SECONDARY SCHOOLS OF VIETNAM**

*Tokyo, 28-29 November, 2019*

# Contents

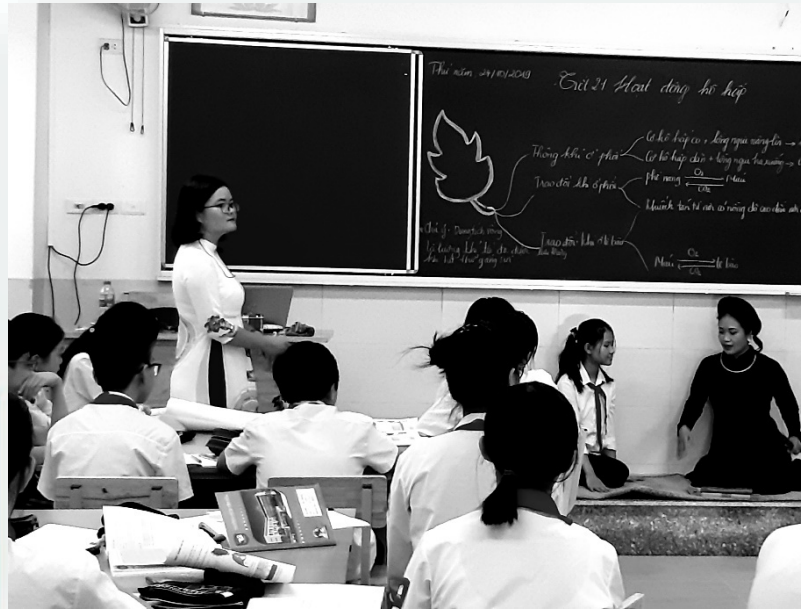
- **Overview**
- **Feasibility study and monitoring activities**
- **Effectiveness and challenges**
- **Contribution to ESDs**
- **Lessons learned**

# Overview

- **Study new curriculum framework and reference printed material about ICH and SD, ESDs;**
- **Developed the Guidelines;**
- **Organized Consultation Workshop to collect inputs from teachers and ICH experts for the Guidelines.**



# Overview



- Updated and printed the Guidelines;
- Training teachers of 7 schools on using the Guidelines;
- Conduct pilot in 2 schools to verify the Guidelines' feasibility;
- Organized the monitoring workshop with 2 pilot schools in Hanoi.

# Pre-Feasibility Study

- ✓ Training (teachers from 7 secondary schools in Hanoi)
  - ✓ Selection of teachers
  - ✓ Selection of subjects
- + Experiential activities
  - + Literature
  - + Biology





Teachers were guided to create interactive activities in lessons integrated with ICH and SD



Teachers were divided in subject groups to discuss on how to connect subject lesson with an ICH and SD knowledge, skills, and values







# Main Activities

- ✓ Meet with principals and trained teachers;
- ✓ Discuss with the teachers to select specific lessons and specific ICHs.



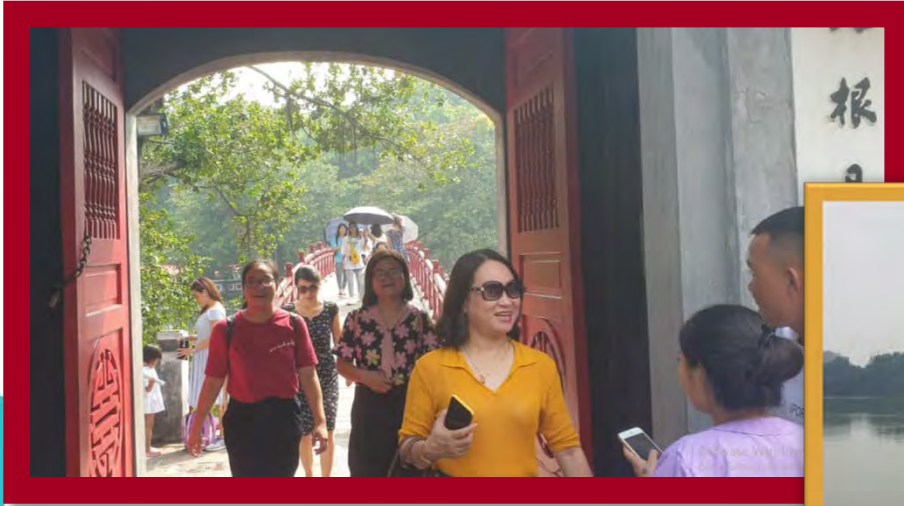
# Fieldwork

Learning from ca tru artists (Ba Dinh, Hanoi)



# Fieldwork

Visiting Sword Returning Lake and Ngoc Son Temple (Hoan Kiem, Hanoi)



# Fieldwork



Interviewing masters of tugging rituals  
and games ICH (Long Bien, Hanoi)



# Building Lesson Plans

## Experience Activities Lesson (Thuc Nghiem Secondary School)

- ICH: Tugging rituals and games
- Duration: 90 minutes
- Students study inside classroom and practice tugging game outside at the school yard



## Building ...

The teacher changed from introducing 12 world heritages in Vietnam to only focusing on the introduction of tugging rituals and games in Korea, Philippines, and some ethnic groups in Vietnam



## Building ...

### Literature Lesson (Yen Hoa Secondary School)

- ICH: Legend of Sword Lake and Ngoc Son Temple
- Duration: 45 minutes
- Teacher and students present various ways of telling about the legend to practice story-telling literature



## Building ...

The teacher changed from introducing about 4 cultural heritage in Hanoi into only focusing on the legend of Sword Lake and Ngoc Son Temple





## Building ...

### Biology Lesson (Yen Hoa Secondary School)

- ICH: *Ca tru* singing
- Duration: 45 minutes
- An ICH master was invited to the class to participate in teaching and share experience



## Building ...



The teacher realized that there was a content in the lesson that was always ignored when teaching but in fact it could be integrated with the ICH to let the students understand more about the knowledge



# Effectiveness of Pilot Activities in 2 Schools

## For the study as a whole:

- Help verify the feasibility and relevance of the Guideline developed in 2018: process of studying about ICH before, during, and after learning; contents of lesson plans; ICH and teaching contents and methods of the original subjects;
- Indicate level of interest of both students and teachers to learning about and for ICH;
- Show how ICH various aspects can be introduced creatively and attractively in subject learning.

# Effectiveness ...

## For teachers, school managers:

- Enhance the richness, diversity, and usefulness of Experiential Activities (former Extra-curriculum Activities) in schools as well as of other subjects (Biology, Literature);
- Improve teachers' dynamic and creativeness of using ICH in their subject teaching;
- Provide more options for teachers in developing their lesson plans, including inter-discipline approach (a focus in New Curriculum);
- Contribute useful suggestions to Local Education – a compulsory learning area in the New Curriculum from 2020.

# Effectiveness ...

## For students:

- Provide opportunities for student to learn about and for ICH in a natural, interactive way;
- Promote students' active learning, experiential & participatory learning;



# Effectiveness ...



## For students:

- Make subject learning more fun and meaningful;
- Strengthen students' practical knowledge related to national identity and sustainable development.



# Feedback after Pilot Lessons



# Monitoring Workshop





# Challenges

- Time allocation within existing curriculum and teaching plan of teachers;
- Budget limit for different activities to explore ICH and find most suitable ways of integrating it into teaching & learning (field trip; payment for ICH bearers, purchase of materials for practice...)
- Continuous supports and consultation of educators, ICH experts, and local authorities/residents are needed;
- “Compete” with other ‘integrated contents/programs’ (traffic safety; saving wildlife; environment protection, etc.);

## Challenges ...

- Find and maintain connection with ICH bearers, ICH specialists;
- Capacity of teachers;
- Schools' support and facilitation (awareness of school leaders on the importance of ICH education);
- Relevant mechanism of school leaders and education management at all levels to sustain and scale up the initiative (guidelines; testing & evaluation...).

# Contribution to SDG 4.7

*Target 4.7: “By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, **gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development**”*

## Contribution ...

- **Cultural diversity, appreciation and global citizenship:** tugging ritual and games in different countries, different regions of Viet Nam; promoting curiosity and love for traditional *ca tru* singing;
- **Gender issue and culture of peace:** meaning of ‘women team always wins’ in Tugging Ritual and Game practiced in North West region of Vietnam;
- **Sustainable development:** promoting solidarity and community cohesion through the ritual and game of Tugging; “healthy living” as in “healthy way of breathing in *ca tru* singing”
- **Enhancing national identity and pride of students** through exploring and admiring ICHs of the country.

# Lessons Learned

## For students:

- Students are not actually neglecting local traditions and ICH → the issue is how teachers find the right ways to bring those traditions/ICH closer to the students;
- Students are eager to active learning (applying various ways of learning) and are willing to perceive knowledge about ICH and SD → the issue is how to multiple this way of learning to every school.

# Lessons Learned

## For teachers:

- Basic awareness and knowledge in culture, cultural heritage, and sustainable development are needed for teachers to connect these aspects when teaching using ICH;
- Teachers should be encouraged to do their own research in order to design an ICH-integrated lesson plans, in which fieldwork is necessary that helps teachers expose to ICH and approach ICH bearers for better understanding about ICH and better connection between ICH characteristics to knowledge of the lesson;

## Lessons ...

### For other stakeholders:

- Collaboration among schools – educational specialists – ICH specialists – ICH bearers/local people is very important;
- A network among researchers, educators, educational managers and teachers should be maintained for the sustainability of ICH teaching and learning in schools.

**THANK  
YOU !**





# THANK YOU





THANK  
YOU



## APPENDIX 3

## SUMMARY OF THE TWO-YEAR PROJECT

The project “Multi-disciplinary study on intangible cultural heritage’s contribution to sustainable development: Focusing on education” was conducted from FY2018 to FY2019. Major activities were summarised below.

### ■ FY 2018

#### ◆ Meetings & Workshops

IRCI had meetings with NCCA and VME and VNIES to discuss the project and share the outcomes of their filed activities in order to develop the guidelines that incorporate ICH into educational materials.

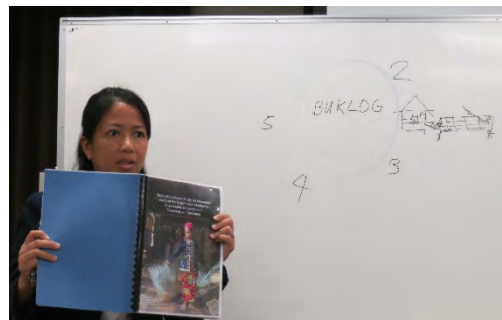


A meeting about the project with IRCI, VME and VNIES  
(Hanoi, Viet Nam on 17-18 May, 2018)



A meeting about the project with IRCI and NCCA  
(Tokyo, Japan on 30-31 May, 2018)

Multi-Disciplinary Study on Intangible Cultural Heritage's Contribution to Sustainable Development:  
Focusing on Education by IRCI



A meeting about the project progress with IRCI and NCCA  
(Tokyo, Japan on 13-14 September, 2018)



A workshop of the draft guidelines with IRCI, Mr. Sato, VME and VNIES  
(Hanoi, Viet Nam on 19 October, 2018)



A workshop of the draft guidelines with IRCI and NCCA  
(Manila, The Philippines on 13 November, 2018)

◆ International Symposium in Nara

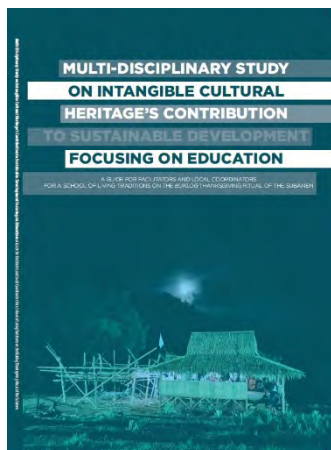
IRCI organised the International Symposium in cooperation with Nara University of Education, Japan on 21 – 22 January 2018. It aimed to discuss and share the results found by the fieldworks, and review each draft guidelines created by both the Philippines and Viet Nam counterparts. The symposium is also designed to discuss the future challenges and provide an opportunity for the participants to reflect on culture's contribution to sustainable development in the context of SDGs, and the promotion of quality education as stipulated in the SDGs goal4, Target 4.7. In addition to the members of NCCA, VME and VNIES, Ms Duong Bich Hanh from UNESCO Bangkok, Mr. Yosuke Kobayashi from Ministry of Education, Culture, Sports, Science and Technology, Japan, Mr. KATO Hisao from Nara University of Education, Professor SATO Masahisa from Tokyo City University, Mr. ISHIMURA Tomo from Tokyo National Research Institute for Cultural Properties were also attended the Symposium.



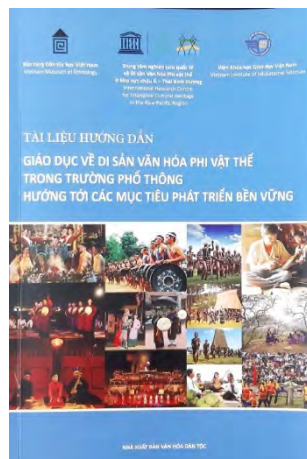
◆ The guidelines

After the International Symposium in Nara, the guidelines were developed by NCCA, VME and VNIES.

The Philippines



Viet Nam



■ FY 2019

The guidelines created in FY 2018 was used in actual teaching and learning settings in both Viet Nam and the Philippines to verify their validity. In order to verify the guidelines, the guidelines were printed and distributed to the communities and schools in the areas where the ICHs in the guidelines exist, and used for feasibility study in each country.

◆ Feasibility Study in the Philippines and Viet Nam

The feasibility study was conducted by counterpart institutions to examine how effective the guidelines were used in actual settings and whether teachers and students recognized the importance of their own ICHs and acquired the knowledge and skills related to the ICHs.

In the Philippines, NCCA provided the training how to use the guidelines to the culture masters who teach Buklog to SLT students.



The meeting with culture masters and NCCA<sup>1</sup>



The class taught by the culture master by using the guidelines<sup>1</sup>

In Viet Nam, VME and VNIES provided the teacher's training workshop for teachers on 23 - 24 August, 2019 to help them develop educational materials.



The Teacher's training workshop<sup>2</sup>

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<sup>1</sup> NCCA (2019) "Monitoring for multi-disciplinary study on intangible cultural heritage's contribution to sustainable development: Focusing on education The Philippines: Non-formal education"

<sup>2</sup> Photos taken by VME and VNIES at the teacher's training workshop on 23 -24 August 2019.



◆ Monitoring

IRCI conducted monitoring in both countries in cooperation with the experts from Japan and the members of NCCA, VME and VNIES to verify the effectiveness of the guidelines developed in FY2018.

In the Philippines, the feasibility study workshop was held in Manila on 7 – 8 October 2019 by inviting SLT coordinators, STL students and culture masters, from Subanen and Mon communities.



A feasibility study workshop  
(Manila, The Philippines on 7 -8 October, 2019)

In Viet Nam, the class observations in 2 pilot schools and the feasibility study workshop were conducted in Hanoi on 24 – 25 October.



A class observation in Thuc Nghiem Secondary school  
(Hanoi, Viet Nam on 24 October, 2019)



A class observation in Yen Hoa Secondary school  
(Hanoi, Viet Nam on 24 October, 2019)



A feasibility study workshop  
(Hanoi, Viet Nam on 25 October, 2019)

◆ International Workshop in Tokyo

On 28-29 November 2019, the international workshop was held in Tokyo, Japan to share the results of the monitoring in each country. In the workshop, participants, including experts and observers exchanged ideas and made recommendations in order to make the guidelines most suited to the community and the schools.



◆ The revised guidelines

The guidelines were revised reflecting the outcomes of the international workshop and released on the IRCI website at the end of FY 2019.

■ Participants of the two-year project

No	Name of Participants	Institutions
<b>The Philippines</b>		
<b>National Commission for Culture and the Arts (NCCA), the Philippines</b>		
1	Mr. Virgilio S. Almario	Chairman
2	Ms. Adelina M. Suemith	Chief, Program Monitoring and Evaluation Division
3	Ms. Myla Buan	Board Secretary
4	Ms. Renee Talavera	Head, Cultural Communities and Traditional Arts Section
5	Ms. Jocelyn Timbol-Guadalupe	Reviewer, The School of Living Traditions (SLT) Learning Guides
6	Ms. Kris Anne G. Cortez	Culture and Arts Officer, Cultural Communities and Traditional Arts Section
7	Ms. Renefe M. Tremedal	Project coordinator, translator
8	Mr. Nestor Horfilla	Lead documenter
9	Ms. Nilda M. Mangilay	Cultural master, translator
<b>Dumendingan Arts Guild, Inc. (Assisting Organization)</b>		
10	Mr. Gauden Sireg	Project Coordinator for the SLT Learning Guides, Assistant Translator
<b>Subanen Community (Monitoring)</b>		
11	Mr. Pelais L. Tonggos	Culture bearer
12	Mr. Nacito G. Liganan	Culture bearer
13	Ms. Tarhata T. Daligidigan	Culture bearer
14	Ms. Anita D. Tumbao	Culture bearer, SLT coordinator
15	Mr. Jonglylord A. Umpalas	SLT student
16	Ms. Princess Mae U. Tinguib	SLT student
17	Mr. Gauden S. Sireg	Project coordinator
<b>Viet Nam</b>		
<b>Vietnam Museum of Ethnology (VME)</b>		
18	Mr. Vo Quang Trong	Director (FY2018)
19	Mr. Bui Nhat Quang	Director (FY2019)
20	Ms. Vu Hong Nhi	Researcher/Deputy Head of Department of Education
21	Ms. Pham Thi Thuy Chung	Researcher of Museum & Anthropology Review
22	Ms. Vu Phuong Nga	Researcher/Deputy Head of Audio-visual Department

No	Name of Participants	Institutions
<b>Vietnam Institute of Educational Sciences (VNIES)</b>		
23	Ms. Nguyen Thi Hong Van	Deputy Director, Scientific Research Management, Training and International Cooperation
24	Mr. Nguyen Duc Minh	Deputy Director General
25	Mr. Luong Viet Thai	Deputy Director, Research Management, International Relations and Training Department
26	Ms. Bui Thanh Xuan	Deputy Director, Research Division of Continuing Education
27	Ms. Bach Ngoc Diep	
28	Mr. Nguyen Trong Duc	Head of Division Geography and History Education, General Education Research Centre
<b>Teachers from Schools in Viet Nam (Monitoring)</b>		
29	Ms. Doan Hai Quynh	Assistant Principal, Thuc Nghiem KHGD
30	Ms. Nguyen Thi Doanh	Math/Experience activities, Thuc Nghiem KHGD
31	Ms. Trinh Thi Ha	Geography, Thuc Nghiem KHGD
32	Ms. Nguyen Thi Loan	Civic education, Thuc Nghiem KHGD
33	Ms. Nguyen Thi Thu Hang	Assistant Principal, Yen Hoa
34	Ms. Chu Thanh Hang	Literature, Yen Hoa
35	Ms. Nong Thi Ngoc	Geography, Yen Hoa
36	Ms. Vu Thi Phurong Thuy	Biology, Yen Hoa
37	Mr. Nguyen Tien Hung	Physics, Yen Hoa
38	Ms. Le Thi Hong Ha	Arts, Yen Hoa
39	Ms. Le Ha Linh	Physics, Luong Yen
40	Ms. Nguyen Bao Linh	Experience activities, Tay Son
<b>JAPAN</b>		
<b>Nara City Board of Education</b>		
41	Mr. NAKANISHI Toshihiko	Supervisor, School Education Division, Secretariat for the Board of Education
<b>kasuga Junior High School</b>		
42	Mr. YONEDA Tsutomu	Teacher in charge of cultural heritage education program
<b>UNESCO</b>		
<b>UNESCO Bangkok Office</b>		
43	Ms. Duong Bich Hanh	Programme Specialist for Culture from UNESCO Bangkok Office

No	Name of Participants	Institutions
<b>UNESCO Hanoi Office</b>		
44	Ms. Pham Thi Thanh Huong	Culture Programme Coordinator
45	Mr. MATSUMOTO Toshiyuki	Education Programme Specialist
<b>RESORCE PERSON</b>		
<b>Nara University of Education</b>		
46	Mr. KATO Hisao	President
47	Ms. LIOU Lin-Yu	Professor, Department of Music Education,
<b>Tokyo City University</b>		
48	Mr. SATO Masahisa	Professor, Tokyo City University
<b>Tokyo National Research Institute for Cultural Properties</b>		
49	Mr. ISHIMURA Tomo	Head, Audio-Visual Documentation Section
<b>Ministry of Education, Culture, Sports, Science and Technology</b>		
50	Mr. KOBAYASHI Yosuke	Director for International Strategy Planning, Office of the Director-General for International Affairs
51	Mr. HIRASHITA Fumiyasu	Deputy Director-General for International Affairs
<b>International Research Centre for Intangible Cultural Heritage in the Asia-Pacific Region (IRCI)</b>		
52	Mr. IWAMOTO Wataru	Director-General
53	Ms. OHNUKI Misako	Deputy Director-General
54	Mr. HAYASHI Yohei	Chief Officer
55	Ms. SASAKI Kazue	Associate Fellow
56	Ms. UMEDA Yasuyo	Associate Fellow
<b>Interpreter</b>		
57	Mr. Pham Duc Minh	Vietnamese-English
58	Mr. Nguyen Duc Tang	Vietnamese-English
<b>Observers</b>		
59	Ms. Almagul Osmonova	Director, Taalim-Forum Public Foundation, Kyrgyz Republic
60	Mr. Ehsanur Rahman	Executive Director, Dhaka Ahsania Mission, Bangladesh
61	Mr. Kristian Apriyanta	Representative, Dewi Fortuna Community Learning Center, Indonesia
62	Ms. Ming Chee Ang	General Manager, George Town World Heritage Incorporated, Malaysia